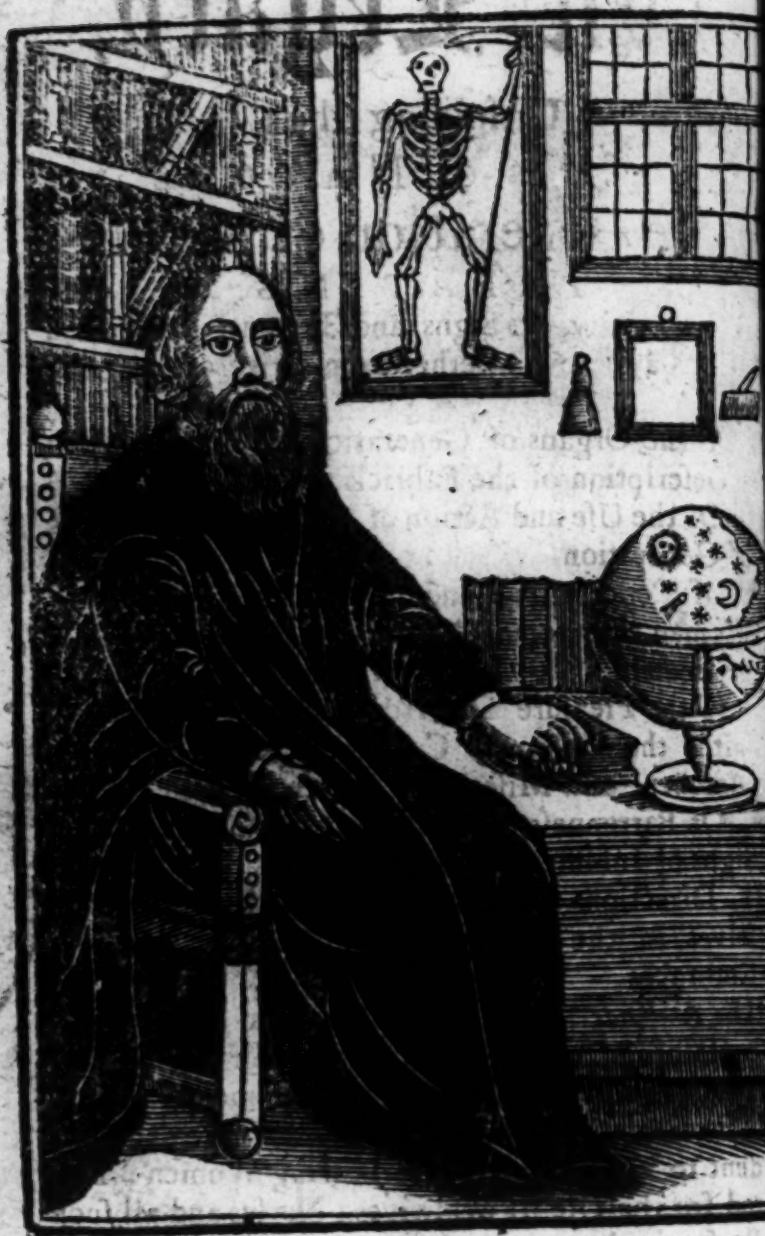

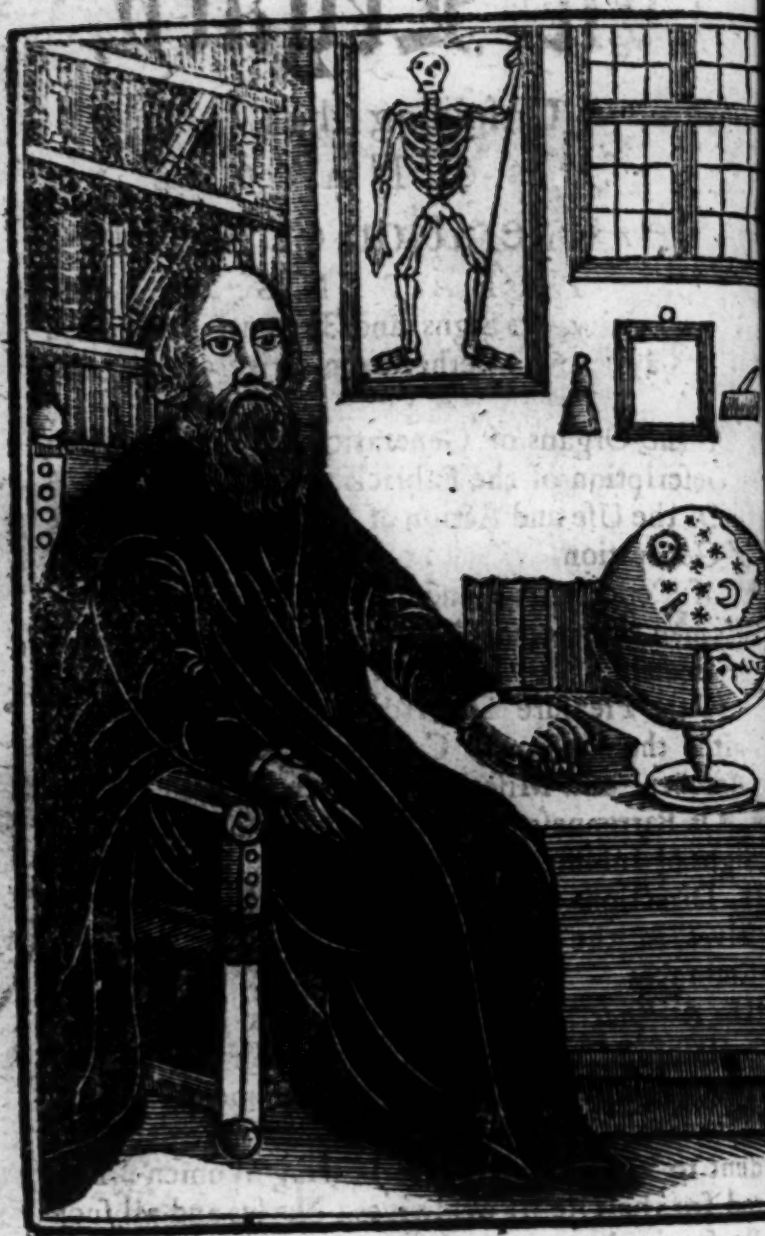

ARISTOTLE's
Last Legacy,

Unfolding the Myſteries of NATURE In the Generation of MAN:

TREATING

I. Of Virginity, its Signs and Tokens, and how a Man may know whether he married a Virgin or not.

II. Of the Organs of Generation in Women, with a Deſcription of the Fabrick of the *Womb*.

III. Of the Uſe and Action of Genitals in the Work of Generation.

IV. Of Conception; and how to know whether a Woman has conceiv'd, and whether of a Male or Female.

V. Of the Pleaſure, and Advantage of Marriage; with the unhappy Conſequences of unequal Matches, and Miſeries of Unlawful Love.

VI. Of Barrenneſs, with Remedy againſt it; and the Signs of Inſufficiency, both in Men and Women.

VII. Directions to both Sexes how to manage themſelves in the Act of Coition, or their Venereal Embraces.

VIII. A *Vade Mecum* for Midwives and Nurſes, containing particular Directions for the faithful Diſcharge of their ſeveral Employments.

IX. Excellent Remedies againſt all Diſeaſes incident to Virgins and Child bearing Women: Fitted for the Uſe of Midwives, Nurſes and all ſuch Perſons only as are concerned in theſe Matters.

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THE

INTRODUCTION.

WHEN the Almighty Architect of the World had framed the Heaven in the Beginning, and laid the Foundation of the Earth, and by his bleſſed Spirit moving upon the Abyſs, had created a fair and beautiful World out of a rude Maſs and undigeſted Chaos, and by his powerful Fiat *had brought into Being all the ſeveral Species of Vegetables and Animals, and given power to the Plants and Vegetables, to have ſeed themſelves for the producing their ſeveral Kinds or Forms, and to the Animals, (which he created Male and Female) the Power of propagating their Species; and had adorn'd the World with all thoſe beautiful and glorious Embelliſhments, that his Omnipotent Wiſdom and Goodneſs ſaw fit and requiſite for that great Gueſt he deſigned to bring into it; he at laſt created* Man, *as a* Microcoſm, *or leſſer World; to be the Lord of this greater World, not with a bare*

Fiat *only, as he did the reſt of his Creatures but called (as it were) a Council of the Sacred Trinity about it, ſaying,* Let us make Man in our own Image, after our own Likeneſs, *&c. as the Divine Hiſtorian expreſſes: So that Man, in his Original, is a Ray of the Divinity, and the very Breath of the Almighty, and therefore it is ſaid* God breathed into his Noſtrils the Breath of Life, and he became a living Soul. *Man being thus created, and made Lord of the World, had in himſelf at firſt, both Sexes; for the Text tells us,* Male and Female created he them, and called their Name *Adam: But yet till* Adam *was divided, he was ſtill alone; and every Creature had a Mate, he was the Lord of all, ſo that in Paradice itſelf he ſeemed to be unhappy, wanting a Meet-Help; and therefore his munificent Maker, reſolving to make him compleatly happy, divided himſelf from himſelf, that by a more agreeable Conjunction he might be united to himſelf again; and ſo of a Part of himſelf was formed* Eve, *whom* Adam *having never ſeen before, by a Sympathy of Nature, preſently called,* Bone of his Bone and Fleſh of his Fleſh; *and* Adam *having thus found a Meet-Help given him by his Creator*

Creator, he was now compleatly happy, and being bleſſed by the Almighty, had this Law alſo given him, To increaſe and multiply; *he being endued with a natural Propenſion thereunto; and the Woman having a plaſtick Power given her by Nature for the Formation of the* Embryo. *This natural Inclination and Propenſion of both Sexes to each other, with the plaſtick Power of Nature, is only the Energy of the firſt Bleſſing and Command of the Almighty, which to this Day upholds the World.*

This Myſtery of the Generation of that nobleſt Piece of Creation Man, *and the unfolding of the plaſtick Power of Nature, in the ſecret Workings of Generation, and Formation of the Seed in the Womb, is the Subject of the following Treatiſe: A Subject ſo neceſſary to be known by all the Female Sex, (the Conception and Bearing of Children being that which Nature hath ordained their Province) that many for want of the Knowledge hereof, periſh with the Fruit of their Womb alſo, who, had they but underſtood the Secrets of Generation, diſplayed in this Book, might have been ſtill in the Land of the Living.*

'Tis therefore for the Uſe of ſuch, that this Treatiſe is compiled; wherein the My-

ſtery of Generation is not only unravelled, and the abſtruſeſt Secrets of Nature made known, but the Obſtructions and Hindrances of Generation are declared, and proper Remedies againſt all the Effects of the Womb directed.

If any ſay there are already Books enough of this Nature extant; I anſwer, there are indeed more Books of this kind written, than can be read by thoſe that moſt want them; ſome are ſo voluminous, that to read them takes up more Time than moſt can ſpare; and beſides, are written in thoſe abſtruſe Terms, that the Female Sex (I mean the generality of them) can hardly underſtand: Whereas this is adapted to their Capacities, and ſuits to their leiſure Time, conſiſting of Plainneſs and Brevity. And if the laſt Words of Men ought to be moſt heeded, as being the trueſt Index of their Minds, and their moſt correct Thoughts, I need not doubt but that Ariſtotle's Laſt Legacy *will find Acceptance, his other Works, not ſo correct as this, having been well received. I have no more to ſay, but that I hope the Reader will make that good Uſe of it, and receive that Benefit by it, which was deſigned by the Writer.*

Ari-

Aristotle's Last LEGACY,

Fully unfolding the

Mysteries of NATURE

IN THE

Generation of MAN, &c.

CHAP. I.

Of Virginity, what it is, its Signs and Tokens, and how a Man may know whether he marries a Virgin or not.

THE Great Maker of the Universe, that gives all Creatures Life and Being, and a Power in themselves to propagate their Kind or Species even to the End of the World, has to that End created them Male and Female; and these two of

contrary Natures and Qualities; for this Noble Pair, *viz.* Man and Woma the Man is Hot and Dry, the Wom Cold and Moist; and these two dif rent Qualities uniting, are ordained Nature for the Procreation of Childr the Seed of the Man being the effici Cause, and the Womb of the Wom the Field of Generation, wherein t Seed is nourished, and the *Embryo* co ceived and formed, and in due Tim brought forth.

Since Woman then has so great a Pa in the Generation of Man, I shall e deavour to shew how Nature has fitte her for it; and because a Knowledge the Disease (be it what it will) is ha the Cure, I will give a brief Descriptio of the several Parts or Members of G neration; that so at any Time if an Part be affected, or out of Order, it ma be the sooner rectified; (for if Thing be not spoken to the Understanding they had as good not be spoken at all and therefore Plainness must be used yet I hope I shall do it so as not to caus a guilty Blush in the Cheek of the Fai Sex.

And

And ſince the firſt State of Woman is Virginity, Order and Method require that I ſpeak ſomething of that; and in ſpeaking to it, I will firſt ſhew what it is, and then lay down ſome Signs and Tokens of it, and how it may be known, and then proceed to what I have before premiſed.

Virginity is the Boaſt and Pride of the Fair Sex: Though they generally commend it to put it off; and that they may the ſooner get a good Huſband, and thereby loſe it: And I think they are in the Right on't; for if they keep it too long it grows uſeleſs, or at leaſt abates much of its Value: A ſtale Virgin (if ſuch a thing there be) being looked upon like an Old Almanack out of Date. Virginity is the Chief, the Beſt, the Firſt, the Prime of any thing; and it properly the Integrity of Woman's Privities, not violated by Man, or known by him; it being the Property of a Virgin not to have known Man. But to come a little more cloſer: There is in young Maids, in the Neck of the Womb, a pendulous Production, called the *Hymen*, which is like the Bud of a Roſe, half blown, and this is broke in the firſt

Act of Copulation with a Man, and from thence came the Word *L. Vitro*, to Deflower; becauſe the taking away of Virginity is called Deflowring a Virgin. For when this Roſe-bud is expanded Virginity is wholly loſt. Certain it is there is in the firſt Act of Copulation ſomething which cauſeth Pain and Bleeding, which is an evident Sign of Virginity: But what this is, Authors agree not; Some ſay it is a *Nervous Membrane*, or thin Skin, with ſmall Veins, which bleed at the firſt Penetration of the Yard: Others ſay, it is four Carbuncles, or bits of Fleſh, or little buds, like Myrtle-berries; and theſe are plump and full in Virgins, but hang looſe and flag in thoſe that have uſed Copulation, being preſſed by the Yard: Some have obſerved a fleſhy Circle about the *Nymphæ*, or Neck of the Womb, with little obſcure Veins, which makes the Membrane not to be Nervous, but fleſhly.

There is no doubt, but that the Part which receiveth the Yard, is not in Women that have uſed a Man, as it is in Virgins; and yet it is not alike in all, which hath cauſed that diverſity of Opinions both in Authors and Anatomiſts; for

for this is not found in all Virgins; Excess of Luſt, and Deſire of a Man, in ſome, may break the *Hymen* or *Clauſtrum Virginale*, ſometimes when it itcheth they put in their Finger, and ſo break it; and ſometimes the Midwives break it in the Birth; ſometimes it is done by ſtopping of the Urine, Coughing, violent Straining or Sneezing: And therefore, if there be no bleeding at the firſt Penetration it is not always a Sign of Unchaſtity; but where there is bleeding, it is an unqueſtionable Sign of Virginity.

Leo Africanus makes mention of a Cuſtom of the *Africans* at their Weddings, which was this; after they were married, the Bridegroom and the Bride were ſhut up in a Chamber, whilſt the Wedding Dinner was prepared; and an old Woman ſtood at the Chamber Door, to receive from the Bridegroom a Sheet, having the bloody Tokens of the Wife's Virginity, which ſhe ſhewed in Triumph to all the Gueſts, and then they might feaſt with Joy: But if there was no Blood to be ſeen, the Bride was to be ſent home to her Friends with Diſgrace, and the diſappointed Gueſts went ſadly home without their Dinner. But notwithſtanding

ſtanding this *African* Cuſtom, I affirm that ſome honeſt Virgins have loſt their Maiden-heads without Bleeding, and therefore are not to be cenſured, as many ignorant Men will do, who for want of this Token, cauſe their Wives to lead an uncomfortable Life all their Days. Thoſe Coxcombs (though not Cuckolds) fancying themſelves to have Horns on their Heads, when it is no ſuch Matter.

Some make the Straitneſs of the Privities to be a Sign of Virginity; but this is no certain Rule; for much depends upon the Age, Habit of Body, and other Circumſtances: Tho' it cannot but be acknowledged that Women that have uſed carnal Copulation, are not ſo ſtrait as Virgins; yet this can be no certain Argument of Virginity; for after often repeated Acts of Venery, the Privities may be made ſo ſtrait by the uſe of aſtringent Medicines, that a Whore may be ſometimes taken for a Virgin: And *Culpepper* mentions a Woman that was married, who deſiring to appear a Virgin, uſed a Bath of *Comfry Roots*, whereby ſhe deceived thoſe with whom ſhe had to do.

Some

Some there are that make Milk in the Breaſt a Sign of loſt Virginity; not conſidering there is a two-fold Milk, the one of Virgins is a Malady contrary to Nature, the other is Natural: The firſt is made of Blood that cannot get out of the Womb, and ſo goes to the Breaſts, being nothing but a ſuperfluous Nouriſhment that is turned into Milk by the Faculty of the Breaſts, without Knowledge of a Man; the other is only when there is a Child either in the Womb, or born, yea the Milk differs very much, both in reſpect of the Blood and Diverſity of Veins that bring it to the Breaſts; and tho' both White, yet that of the Virgins is thinneſt, and leſs in Quantity: neither is it ſo ſweet. And therefore, if Virgins happen to have ſuch Milk, they are not for that Reaſon to be deem'd Unchaſte.

Upon the whole Matter, when a Man marries, and finds upon lying with his Wife, the Tokens of her Virginity, he has all the Reaſon in the World to be ſatisfied he has married a Virgin: But if on the contrary he finds them not, he has

he has no Reaſon to ſuſpect her of Unchaſtity, as if ſhe were not a Virgin; ſince the *Hymen*, or *Clauſtrum Virginale*, may be broken ſo many other Ways, and yet the Woman be both Virtuous and Chaſte.

And thus much I thought myſelf bound to ſay in the Behalf of the Female Sex, who are often accuſed and ſuſpected of Diſhoneſty, when there is no Occaſion for it.

CHAP. II.

Of the Organs of Generation in Women, with a Deſcription of the Fabrick of the Womb.

IN Deſcribing the Organs of Generation in Women, I ſhall uſe all poſſible Plainneſs and Perſpicuity; and ſhall not be afraid (ſince I deſign nothing but the Inſtruction of the Ignorant for their own good Safety) to ſpeak ſo as I may be underſtood by the meaneſt Capacity, and ſay with the Motto of the Royal Garter, *Honi Soit qui mal y penſe.*

In the Genitals of Women there are ſeveral Parts, which muſt be diſtinctly

ſpoken

oken to: That which appears to view the Bottom of the Belly, is the *Fiſ-a Magna*, or the great Clift or Sciſſure, an Oval Form, with its Hair about alſo the Lips which Nature deſigned, keep the internal Parts from Cold and oiſt: Theſe are called by the general ame of *Pudenda*, from Shame-facedneſs, ecauſe a Woman is aſhamed when thoſe arts are diſcovered, or made bare. The *iſſura Magna* reaches from the lower art of the *Os Pubis*, near to the *Anus*; it it is cloſer in Virgins than in thoſe hich have borne Children, and has two ips, which toward the *Pubes* grow more ll and thick, and meeting upon the iddle of the *Os Pubis*, make that riſing ill call'd *Mons Veneris*, or the Mount *Venus*.

The next Thing is the *Nymphæ*, or Wings, which appear when the Lips are ver'd, and are framed of ſpungy or ft Fleſh, and of a red Colour, two in umber, joined in an acute Angle, pro-cing there a fleſhy Subſtance compo-ng the *Clytoris*, and both in Form nd Colour, reſembling the Comb of a ock.

The *Clytoris* is a ſinewy and hard Bo-

dy

dy, full of ſpungy and black Mat
within; and in form repreſents the Ya
of a Man, and is ſubject to Erection a
Falling as that does. This is that whi
is the Seat of Venereal Pleaſure, a
gives Women delight in the Act of C
pulation; for without this a Wom
neither deſires Coition, nor hath Ple
ſure in it, nor conceives by it. The C
toris ſometimes grows out of the bo
two Inches, but this very ſeldom ha
pens. And ſome think that *Hermaphr
dites*, or thoſe that have the Genitals bo
of Men and Women, are only ſuch W
men in whom the *Clytoris* hangs out e
tremely, and ſo reſembles the Form
a Yard; and I am almoſt inclined to
of their Opinion, eſpecially conſideri
that the hanging out of the *Clytoris* is g
nerally occaſioned thro' extreme Luſ
and both Reaſon and Authority demo
ſtrate, that the higher the *Clytoris* is
Women, the more violent are their D
ſires carried after Coition, and conſ
quently the more luſtful.

In the fourth Place, under the *Cly
ris*, and above the Neck of the Wom
are the fleſhy Knots or Carbuncles, pl
ced behind the Wings, and are like My

tle-berries placed one againſt another, in which Place is inſerted the Orifice of the bladder, for the Paſſage of the Woman's Urine: So that the Urine of the Woman comes not through the Neck of the Womb, neither is the Paſſage of the Urine common as in Men, but particularly by itſelf.

Near the Orifice of the Womb, as I ſaid before, there are the Carbuncles, or fleſhy Knobs, in Number four, in form like Myrtle-berries; in Virgins theſe are round and plump, but in Women that have uſed Copulation, they are looſe and flagging, and often quite extinguiſhed, ſo that the Inſide of the Neck of the Womb appears ſmooth; the uppermoſt of them is largeſt, and forked, the others are below this on the Sides, but they all ſerve to keep back the Air, or any other offenſive Thing, from entering the Neck of the Womb. Theſe Carbuncles or Knobbs are joined together by a thin or ſinewy Skin or Membrane, full of ſmall Veins; this Membrane hath a Hole in the midſt of the Paſſage of the Monthly Courſes, about the bigneſs of the Top of one's little Finger, in ſuch as are in years fit for Marriage: This is that noted

Skin

Skin call'd *Hymen*, of which I have ſpo
ken in the former Chapter, and which
a certain Sign of Virginity wherever it
found, for the firſt Act of Copulatio
ſurely breaks it: Tho', as I ſaid before
it may be broken without the Act of Co
pulation, but it is moſt generally broke
by it.

Authors have been of divers Opinion
concerning this *Hymen*, or Mark of Vir
ginity; ſome affirming it to be on
Thing, and ſome another, but whateve
it be, this is an undoubted Truth, tha
it hath certain Veins in it, which blee
in the breaking; and that bleeding
ſhews it to be then firſt broke, and con
ſequently the Perſon to be a Virgin
And I do believe, that all Virgins hav
it at firſt, it being the Mark that Go
gave to the *Hebrews* to try their Virgi
nity by; and I cannot believe God woul
give that for a certain Sign of Virginity
which is not always to be found. And
though it may be broke without Copu
lation, yet young Maidens ought to b
very chary of it, ſince their Honou
does ſo much depend upon preſerving
it. For Men are not bound to believe
it was broken by Accident, though per-
haps

ps it might be ſo: To which end they ght to correct and expel all ſharp and rroding Humours, which ſometimes aw it in ſunder; and alſo to avoid all olent Exerciſes, which may overſtrain em; and by all Means touching of it ith their Fingers. I have in the former hapter told you, that the *Carbuncles*, or eſhy Knobs, together with the *Hymen*, preſent the Form of a half blown Roſe, om whence, to deflower a Virgin had s Original.

The next Thing to be ſpoken of, is e Neck of the Womb, which is noing but the Diſtance that is between e privy Paſſage and the Mouth of the Womb, into which the Yard goes in the ct of Copulation; which in ſome Woen is eight Inches in length: Its Subnce without is fleſhy, but within ſkin-, and exceedingly wrinkled, that it ay the better retain Seed, ejected in e Act of Copulation; and alſo that it ay dilate and ſtretch in the Woman's abour, and the Paſſage may be the der for the Birth of the Child. The ngth of the Neck of the Womb is y neceſſary for two Reaſons: Firſt, hat it may be filled with Abundance

of

of Spirits and there be dilated, for
better taking hold of the *Penis* or Ya
great Heat being required in ſuch N
tion; which becoming more int
or exquiſite by the Act of Fricati
conſumes a great Quantity of Moiſtu
which they ought to be large Veſſels
ſupply. *Secondly*, becauſe the Te
or Monthly Courſes make their W
through them: On which Account W
men with Child ſometimes continue t
Purgation, for although the Wo
be ſhut, yet the Paſſage in the Neck
the Womb, through which theſe Ve
paſs, open.

I will only obſerve further, that as ſ
as Man penetrates the *Pudendum*, th
appear two little Pits or Holes; t
contain a Humour, which by being p
ſed out in the Time of Copulation, g
great Delight to a Woman.

Having thus ſpoken of the Organs
Generation in Women, I ſhall now
ſcribe the Fabrick of the Womb.

The Womb is joined to its Neck
the lower Part of the *Hypogaſtrion*,
is placed between the Bladder and
ſtrait Gut. Its Parts are two:
Mouth of the Womb, and the Bot

the Womb: The Mouth or Entrance
y be both dilated and contracted,
ch like a Purſe: For tho' in the Act
Copulation it be big enough to receive
Glans or Nut, or Top of a Man's
rd; yet after Conception it is ſo cloſe
t, that it will not admit the Point of
Bodkin to enter; and after this at the
me of Delivery it dilates itſelf again
wide, that it makes Room enough for
Child to come forth; which is ſo
nderful a Thing, that all Men muſt
knowledge, the Wiſdom and Goodneſs
our great Creator is eminently to be
n in it.

Its Figure is almoſt perfectly round;
d in Virgins exceeds not the Bigneſs
a Walnut, yet after Conception di-
s itſelf gradually, ſo that it is able
h to contain the Child and all its Ap-
rtenances.

It is thick in Subſtance, inſomuch that
exceeds a Thumb's Breadth: Which
r Conception is ſo far from de-
aſing that it augments very much;
d for to ſtrengthen it the more it is
rwoven with *Fibres* over-thwart,
ich are both ſtrait and winding; and
proper Veſſels are Veins, Arteries,
and

and Nerves; among which there are t
little Veins, which paſs from the ſperm
tic Veſſels to the bottom of the Wom
and two larger from the Hypogaſtri
which touch both the bottom and
Neck; the Mouth of the Veins pierc
as far as the inward Cavity.

Alſo the Womb hath two Arteries
each Side the ſpermatick Veſſels, and
Hypogaſtric, which ſtill accompa
the Veins; alſo divers little Nerves t
are knit and entwined in the Form o
Net, and extended to the *Pudenda*, pla
chiefly for Senſe and Pleaſure, moving
way of Sympathy between the Head a
the Womb.

The Stones and Teſticles in Wom
differ in ſeveral Reſpects from thoſe
Men; and that in relation to their Pla
Form, Figure, *&c.* As to the Place
Men they are without the belly, but
Women within; as to their bigneſs, t
are far leſs in Women than in Me
and to their Form, they are rugg
and uneven, but in Men they
ſmooth: In Men they are ſtayed
Muſcles, but in Women by Ligatur
alſo they differ in Figure; for in W
men they are depreſſed and flatt

ut in Men they are Oval: In Men they
ve four Skins, as being without the
elly, and so expos'd to Injuries; where-
in Women, where Nature has placed
em within, they have but one. Their
bstance is also more soft than those
Men; and lastly, their Temperature
colder than those of Men are. Their
fice is to contain the *Ovum*, or Egg,
cording to our modern Authors. But
e Ancients are of Opinion, that they
ve to conceive the Woman's Seed;
d so have the same Office in Women, as
e Stones have in Men. But as to the
oman's having Seed, it is strongly op-
o'd by some, and as strongly contend-
for by others. I will therefore set
wn the Opinions of both, having first
ade an End of the Description of the
ral Parts belonging to the Genera-
on in Women, which is what I am now
on.

I come next to speak of the Sperma-
k Vessels in Women, which are di-
ded or distinguished by preparing Ves-
ls, and carrying Vessels; the prepar-
g Vessels are the same in Number as
Men, which are four, two Veins and
o Arteries, not differing from those in

a Man, but only in their Largeneſs an
Manner of Inſertion; the right Ve
iſſuing from the Trunk of the *Vena Cav*
(which is the great Vein that receiv
the Blood from the Liver, and diſtribut
it by its Branches to all the Body) u
der the Emulgent Vein, which is one
the chief Branches of the hollow Vein
paſſing to the Reins; but the left ſprin
eth from the Emulgent of the ſame Side
Both the Arteries iſſue from the gre
Artery called *Aorta*, becauſe it is t
Nobleſt and the Mother of all the Reſt
Theſe preparing Veſſels are much ſho
er in Women than in Men, becau
their Paſſage is ſhorter; the Stones of
Woman, as I have already noted, lyi
within the Belly, but thoſe of M
without; but then what they want
Length they have in their various Wreat
ings and Contortions, which are far mo
than in Men, that the Subſtance th
carry may be the better prepared; a
therefore their often turning too and fr
and winding in and out, makes Amen
for the Shortneſs of the Paſſage. O
ſerve alſo, that theſe Veſſels, are not u
ted, as they are in Men before they co
to the Stones, but are divided into tw

Branch

Branches, whereof the greater only goeth to the Stones, and the leſſer endeth in the Womb, both for the Nouriſhment of itſelf and the Infant, and that Part of the Courſes may paſs through theſe Veſſels; theſe Spermatick Veins receive the Arteries as they paſs by the Side of the Womb, and ſo there is a Mixture between the vital and natural Blood that thereby the Work of Generation might be better wrought. And thus much for preparing Veſſels.

The *carrying Veſſels*, called *Vaſa Deferentia*, (that is, Veſſels which carry the Seed from the Stones to the Seminal Veſſels) ariſe from the lower Part of the Teſticles; and are in Colour white, but in Subſtance ſinewy; they paſs not ſtrait to the Womb, but are wreathen, that the Shortneſs of the Way may be compenſated by their various Turnings and Windings; and as they come near to the Womb, they grow broader.

The *ejaculatory Veſſels*, are two Paſſages on each Side of the Womb, and hardly differ in Subſtance from the Spermatick Veins: They riſe from the Bottom of the Womb, but reach not either to the Stones, or to any other Part, but

are ſhut up and unpaſſable, adhering to th Womb, as the *Colon* does to the *Cind-gu* winding half way about. Although th Stones are at a Diſtance from them, an don't ſo much as touch them, yet are the faſten'd to them by certain Membrane much reſembling the Wings of a Ba through which certain Veins and Arte ries, that paſs from the End of the Teſt cles, have their Paſſages, proceeding fro the Corners of Horns of the Womb t the Teſticles; being the proper Lig aents by which the Teſticles and th Womb are knit together; and theſe L gaments in Men are call'd the *Cremaſter* which are the Muſcles that hold up th Stones; of which I ſhall ſpeak furth when I treat of the Organs of Generatio in Man.

CHAP. III.

Of the Uſe and Action of the Genita in the Work of Generation.

THE Uſe of the External Par commonly call'd the *Pudenda*, a deſign'd to cover the great Orifice,

Fiſſu

Fiſſura magna; and the Uſe of that is to receive the Yard in the Act of Copulation, and to give Paſſage to the Child at the Birth; and alſo a Paſſage for the Urine. The Uſe of the Wings and Knobs, like Myrtle-berries, are for the Security of the internal Parts, ſhutting the Orifice and Neck of the Bladder; and by their ſwelling up to cauſe Titillation and Delight in thoſe Parts, and alſo to hinder the involuntary Paſſage of the Urine. The Action of the *Clytoris* in Women, is like that of the Yard in Men, which is Erection; and its outer End is like the Glans, or the Top of the Yard, and has the ſame Name; and as the Glans in Man is the Seat of the greateſt Pleaſure in Copulation, ſo is this in Women.

The Action and Uſe of the Neck of the Womb, is equal with that of the Yard, and is occaſion'd ſeveral Ways: For, *Firſt*, It is erected and made ſtrait for the Paſſage of the Yard to the Womb in the Act of Copulation; and then whilſt the Paſſage is repleted with Spirit and vital Blood, it becomes more ſtrait for embracing the Yard; and as touching the Convenience of Erection, it is twofold: *Firſt*, If the Neck of the Womb

was not erected, the Yard could have no convenient Paſſage to the Womb. And in the *Second* Place, it hinders any Damage that may happen thro' the violent Concuſſion of the Yard in the Time of Copulation.

And as for thoſe Veſſels that make their Way thro' the Neck of the Womb, their Office is to repleniſh it with Blood and Spirits, that ſo as the Moiſture conſumes by the Heat contracted in Copulation, it may by thoſe Veſſels be renew'd: But their chief Buſineſs is to convey Nouriſhment to the Womb.

The Womb has many Properties attributed to it; and the *Firſt* is the Retention of the Seed, as the Ancients ſpeak, or of the fœcundated Egg, as others would have it; and this properly is called Conception: And, in the *Second* Place, to cheriſh and nouriſh it, till Nature has framed the Child, and brought it to Perfection: And, *Thirdly*, it worketh very ſtrenuouſly in ſending forth the Birth, when the Time of its remaining there is expired, at which Time it ſtretcheth forth itſelf in a very wonderful Manner.

The

The Use of the preparing Vessels, is to convey the Blood to the Testicles, a Part of which is spent in the Nourishment of them, and the Production of those little Bladders (in all Things resembling Eggs) through which the preparing Vessels run, and are obliterated in them, this is done by the *Arteries*; and as for the Veins their Office is to bring back what Blood remains from the aforesaid Uses.

These Vessels (as we have already said) are much shorter in Women than in Men, by Reason of their Nearness to the Stones; which Defect is sufficiently repaired by the many Windings and Turnings to which they are subject; dividing themselves in the middle Way into two Branches, though not of an equal Bigness, for one is greater than the other.

The Stones in Women are of that Use, that if they are defective, the Work of Generation ceases; for though (according to the modern Opinion) those little Bladders which are in their outward Superficies, contain nothing of Seed, yet they contain several Eggs (uncertain as to their Number, though generally about Twenty) one of which Eggs being impregnated by the spiritous Part of Man's

Seed in the Act of Coition, descends into the Womb, and in the Time Nature has appointed, becomes a living Child.

Having thus given an Account of the Use and Action of the Genitals, in the Act of Generation, I shall now shew you the Opinion of both the Ancients and Moderns touching the Woman's contributing Seed for the Formation of the Child, as well as the Man's; which was the Opinion of the Ancients, but is denied by our modern Enquirers into the Secrets of Nature.

Though it is apparent (say the Ancients) that the Seed of Man is the principal Efficient, and Beginning of Action, Motion, and Generation, yet that the Woman affords Seed, and contributes to the Procreation of the Child, is evident from hence: That the Woman has Seminal Vessels, which had been given her in vain, had she wanted Seminal Excrescence; but since Nature doth nothing in vain, it must be granted, they were made for the Use of Seed and Procreation; and fix'd in their proper Places to operate and contribute Virtue and Efficacy to the Seed; and this, say they, is farther prov'd from hence, that if Wo-

men

men at the Years of Maturity, uſe not Copulation to eject their Seed, they often fall into ſtrange Diſeaſes, as appears by young Women and Virgins, and alſo it is apparent, that Women are never better pleaſed than when they are often ſatisfied this Way; which argues the Pleaſure and Delight they take therein; which Pleaſure and Delight, ſay they, is double in Women to what it is in Men; for as the Delight of Men conſiſts (in Copulation) chiefly in the Ejection of the Seed; ſo Women are delighted both by the Ejection of their own and the Reception of Men's.

But againſt all this, our Modern Writers affirm, that the Ancients were very erroneous; foraſmuch as the Teſticles in Women do not afford Seed, but are two Eggs, like thoſe of Fowls, or other Creatures; neither have they any ſuch Office as thoſe of Men, but are indeed an *Ovarium*, a Receptacle for Eggs; wherein theſe Eggs are nouriſhed by the Sanguinary Veſſels diſperſed thro' them; and from thence one or more (as they are fœcundated by the Man's Seed) are conveyed into the Womb by the *Oviducts*: And the Truth of this, ſay they, is

so plain, that if you boil them, their Liquor will have the same Taste, Colour and Consistency, with the Taste of Birds Eggs: And if any object, that they have no Shells, they answer, that signifies nothing, for the Eggs of Fowls, while they are in the *Ovary*, nay, after they are fallen into the *Uterus*, have no Shell; and though they have one when they are laid, yet it is no more than a Fence which Nature has provided for them against outward Injuries, they being hatched without the Body; but those of Women being hatched within the Body have no need of any other Fence than the Womb to secure them.

And they further say, There are in the Generation of the *Fœtus*, or Conception, or young one, two Principles, Active and Passive; the Active is the Man's Seed, elaborated in the Testicles, out of the Arterial Blood and Animal Spirits: The Passive Principle is the *Ovum*, or the Egg, impregnated by the Man's Seed: For to say that a Woman has true Seed, is (they say) erroneous. But the Manner of Conception is thus; the most spirituous Part of Man's Seed, in the Act of Copulation, reaches up to the

the *Ovarium*, or Teſticles of the Woman (which contain divers Eggs, ſometimes more, ſometimes fewer) impregnates one of them, which being convey'd by the *Oviducts* to the Bottom of the Womb, preſently begins to ſwell bigger and bigger, and drinks in the Moiſture that is plentifully ſent thither, after the ſame manner that Seeds in the Ground ſuck the fertile Moiſture thereof to make them ſprout.

But notwithſtanding all this, *Culpepper*, in his Directory for Midwives, *pag.* 46. poſitive affirms, that the Teſticles or Stones of a Woman are for the Generation of Seed, and in the Act of Copulation the Woman emits the Seed as well as the Man; and ſays, that to deny it, is both againſt Reaſon and Experience. I will not undertake to determine the Controverſy, but leave the Reader to judge for himſelf, and proceed (having according to the Cuſtom of *England*, given Women the Preference) to deſcribe the Organs of Generation in Man; for although the Womb be the Field of Generation, yet there will be no Encreaſe till the Seed of Man (as the principal Efficient in Generation) be ſown therein.

CHAP. IV.

Of the Inſtruments or Organs of Generation in Man.

THE *Penis* or Yard of the Man (being the principal Inſtrument of Generation) is called ſo, from its hanging without the Belly; and it conſiſts of Skin, Tendons, Veins, Arteries, Sinews and great Ligaments, and is long and round: It is ordained by Nature both for the Paſſage of the Urine and the conveying of the Seed into the Matrix. It hath ſome Parts common with it to the reſt of the Body, as the Skin and the *Membroſa Carnoſa*, or fleſhy Membrane; and ſome Parts it has peculiar to itſelf, as the two nervous Bodies; the *Septum*, the *Urethra*, or *Glans*, the four *Muſcles*, and the *Veſſels*.

The *Skin*, which the *Latins* call *Cutis*, is full of Pores, thro' which the Sweat, and fuliginous, or ſooty black Vapours of the third Concoction (which concocts the Blood into Fleſh) paſs out: Theſe Pores are very many and thick, but hardly viſible to the Eye, and when

the

the Yard ſtands not, it is flaggy; but when it ſtands, it is ſtiff; this Skin is very ſenſible, becauſe the Nerves concur to make up its Being.

The *Carnis Membrana*, or fleſhy Skin, is ſo called, becauſe it lieth between the Fleſh, and paſſeth in other Parts of the Body, underneath the Fat, and ſticks cloſe to the Muſcles; not that there is any Fat in the Yard, only a few ſuperficial Veins and Arteries paſs between the former Skin and this, which when the Yard ſtands, are viſible to the Eye. Theſe are the Parts common both to the Yard, and the reſt of the Body. Now I will ſpeak of the Parts peculiar to itſelf, and firſt of the two nervous Bodies.

The two nervous Bodies are ſurrounded with a thick white nervous Membrane; but are ſpungy within, and full of black Blood; the ſpungy Subſtance of the inward Part of it, ſeems to be woven together like a Net, and conſiſts of innumerable Veins and Arteries; the black Blood contained therein is very full of Spirits; and the Deſire of Copulation adds Heat to them, which cauſeth the Yard to ſtand; and the hollow ſpungy

Inter-

Intermixture or Weaving, was ordained on Purpose to hold the Heat or Venereal Spirits, that the Yard may not fall, before it has done its Work; these two Side Ligaments of the Yard, where they are thick and round, spring from the lower Part of the Share Bone, and at their Beginning are separated the one from the other, and resemble a Pair of Horns, or the Letter Y, where the *Urethra*, that is, the common Channel of Urine and Seed, passeth between them.

The *Septum* is in Substance white and nervous, or sinewy, and its Office is to uphold the two Side Ligaments and the *Urethra*.

The *Urethra* is in Substance sinewy, thick, soft, and loose, like to that of the side Ligaments before-mentioned: It begins at the Neck of the Bladder, and so passeth to the *Glans*: In the Beginning of it are three Holes; one in the Midst which is largest, which receives the Urine into it; the other two are smaller, which are sent by each seminal Vessel to it, by which it receives the Seed.

The Muscles of the Yard are four, two on each Side. Now a Muscle is an Instru-

strument of voluntary Motion, with-
out which no Part of the Body can move
itself: It consists of fibrous Flesh to
take up its Body of Nerves for its Sense,
Veins for its Nourishment, of Arte-
ries for its vital Heat, of a *Membrana* or
Skin to knit together, and to distin-
guish one Muscle from another, one of
each Side is shorter, and thicker than the
other, and their Use is to erect the Yard
and make it to stand, and are therefore
called *Erectors*; the other are longer and
smaller; and their Office is to dilate and
open the lower Part of the *Urethra*, or
Channel, both for making Water, and
voiding the Seed; and these are called
Accelatores.

The *Glans* is the extream Part of the
Yard, soft, and of an exquisite Feeling,
by Reason of the Thinness of the Skin
wherewith it is covered: It is covered
with the *Præputium*, or Foreskin, which
the Jews were commanded to cut off the
Eighth Day.

The Skin in some Men cover the Top
of the Yard quite close, but in others
it doth not; which moving up and
down in the Act of Copulation, brings
Pleasure both to the Man and Woman:

The

The Ligaments by which the *Præputium* is tied to the *Glans*, is called *Frænum*, or the Bridle.

The Veſſels of the Yard are Veins, Nerves, and Arteries: Some Veins and Arteries paſs by the Skin, and are viſible to the Eye; others paſs by the inward Part of the Yard, the Arteries being diſperſed through the Body of the Yard exceeding the Diſperſion of the Veins, ſo the right Artery is diſperſed to the left Side, and the left Artery to the right Side; it hath alſo two Nerves, the leſſer of which is beſtow'd upon the Skin, the greater upon the Muſcles and Body of the Yard.

Having thus deſcrib'd the Yard, I ſhall now ſpeak of the Stones or Teſticles; which are ſo called becauſe they teſtify or witneſs for him that has them that he is a Man. Their Number every one knows to be two; their Subſtance is white, ſoft, and ſpungy; their Form is oval, but the Bigneſs is not alike; for in ſome they are bigger than in others; each Stone hath a Muſcle, which the Learned call *Cremaſters*, deriving it from the *Greek* Word κρεμάω, which ſignifies *to hold up*, becauſe they pull up the Stones

ones in the Act of Copulation, that so e Vessels being slackened, may the bet- void the Seed.

The Use of the Stones is to convert lood and Spirit into Seed, for the Pro- ation of Man, and to add Strength, eat and Courage to Man; as appears om Eunuchs, who having lost their tones, are neither so Hot, Strong, nor aliant as other Men.

To the upper Part of the *Testes* are ed the *Epidimides*, or *Peteste*, from hence arise the *Vasa Deferentia*, or *Eja- latoria*; which when they come to the eck of the Bladder, deposite the Seed to the *Vesicula Seminales*; which are wo, each like a Bunch of Grapes, which mit the Seed into the *Urethra* in the Act f Copulation: As for the preparing and rrying Vessels, which prepare the Blood nd Vital Spirits, and carry them to the Testicles, where they are elaborated into eed, I have spoken of them in the Chap- r of the Genitals of Women; and since hey differ so little from those of Men, shall not need to repeat what I have aid before.

CHAP.

CHAP. V.

Of Conception; and how a Woman may know whether she hath conceived or no; and whether a Male or Female.

THE Natural Instinct that Nature has implanted in Men and Women to propagate their own Species, puts them upon making Use of those Ways that Nature has ordained for that End, which after they have made Use of, the Woman many Times through Ignorance of her having conceived, or Want of that due Care she ought to take, is little better than a Murderer of her own Child, tho she intends it not: For after Conception finding herself not well, and through Ignorance not knowing what the Matter is, they run to a Doctor, and enquire of him; and he knowing nothing but what they tell him, and not thinking of their being with Child, gives them some strong Cathartical Portion, which destroys the Conception. And some others there are, that out of a foolish bashful Coyness, though they do know they have conceived, yet will not

confeſs it, that they might be in-
ſted to order themſelves accordingly:
oſe that are ſo coy, may in Time
n to be wiſer; and for the Sakes of
ſe that are ignorant, I ſhall ſet down
Signs of Conception, that Women
y thereby know whether they have
ceived or not.

Signs of Conception.

If under the Eye the Vein be ſwell'd,
is, under the lower Eye-lid, the Veins
the Eyes appearing clearly, and the
ſomething diſcoloured; if the Wo-
n have not the Terms upon her, nor
tched the Night before, you may cer-
nly conclude her to be with Child:
d this appears moſt plainly juſt upon
Conception, and the firſt two Months
never knew this Sign to fail.

Keep the Urine of the Woman cloſe
a Glaſs three Days, and then ſtrain it
rough a fine Linnen Cloth; if you find
all living Creatures in it, ſhe is moſt
uredly conceived with Child; for the
ine which was before Part of her own
bſtance, will be generated as well as its
ſtreſs.

A Coldneſs and Chilneſs of the outw
Parts after Copulation; the Heat be
retir'd to make Conception.

The Veins of the Breaſts are more cl
ly ſeen than they were wont to be.

The Tops of the Nipples look red
than formerly.

The Body is weakened and the Face
colour'd.

The Belly waxeth very fat, becauſe
Womb cloſeth itſelf together, to nour
and cheriſh the Seed.

If cold Water be drank, a Coldneſs
left in the Breaſts.

Loſs of Appetite to Victuals, ſo
Belchings, and exceeding Weakneſs
Stomach.

The Breaſts begin to ſwell and w
hard, not without Pain and Soreneſs.

Wringing or griping Pains, like t
Cramp, happen in the Belly, about t
Navel.

Divers Appetites and Longing are e
gendered.

The Veins of the Eyes are clearly ſee
and the Eyes ſeem ſomething diſcoloure
as a Looking-Glaſs will ſhew you. Th
is an infallible Sign.

Th

The Excrements of the Guts are void painfully, becauſe the Womb ſwelthruſteth the right Gut toge-

Take a handſome green Nettle, and it into the Urine of the Woman, er it cloſe, and let it remain a whole ght; if the Woman be with Child, it ll be full of red Spots on the Morrow; he be not, it will be blackiſh.

There are ſeveral other Rules of this ature, but theſe be the beſt, and ſome them ſeldom fail.

Now becauſe many are mighty deous to know whether they be with hild of a Male or Female, I will in the xt Place lay down ſome Rules where you may make a Judgment in that aſe.

Signs of the Male Child.

The Woman breeds a Boy eaſier and with leſs Pain than Girls, and carries her Burden not ſo heavily, but is more nimble in ſtirring.

The Child is firſt felt by her on the ight Side; for the Ancients are of Opinion that Male Children lie on the right

right Side of the Womb. The Wo
when ſhe riſeth up from a Chair, d
ſooner ſtay herſelf upon her Right-h
than on her Left.

The Belly lies rounder and higher, t
when it is a Female.

The right Breaſt is more plump,
harder than the left; and the right Nip
redder.

The Colour of a Woman is more cl
and not ſo ſwarthy, as when ſhe c
ceives a Girl.

The contrary to theſe, are Signs of
Conception of a Female, and therefo
it is needleſs to ſet them down.

But I will add the following, they h
ing been the Reſult of my own Exp
rience, and which I never knew fail.

If the Circle under the Woman's Ey
which is of a wan blue Colour, be mo
apparent under the right Eye, and t
Veins moſt apparent in her right Ey
and then moſt diſcoloured, ſhe is wi
Child of a Boy: If the Marks be mo
apparent in her left Eye, ſhe is wi
Child of a Girl.

Again, Let her milk a Drop of h
Milk in a Baſon of fair Water; if it ſink
to the Bottom, as it drops in, round, i

a Drop

Drop, it is a Girl ſhe is with Child of, if it be a Boy, it will ſpread and m at Top. This I have often tried, d it never failed.

But before I make an End of this apter, I ſhall lay down ſome Rules Women ought to obſerve, in order Conception, and likewiſe what they uld do after Conception, to prevent iſcarriage.

hat Women ought to obſerve, in order to Conception.

Women that are deſirous to have ildren, in order thereunto, muſt give mſelves to moderate Exerciſe; for neſs and want of Exerciſe are very at Enemies to the Generation-Work; d thoſe that will obſerve it, ſhall find t your City Dames, that live High, d do nothing, ſeldom have Children, if they have, they ſeldom live; where- the poor Women, that accuſtom them- ves to Labour, have many Children, d thoſe ſtrong and luſty. Nor need wonder at it, if we conſider the nefit that comes by moderate Ex- ciſe and Labour: For it opens the Pores

Pores, quickens the Spirits, stirs up
Natural Heat, strengthens the Bo
Senses and Spirits, and comforts
Limbs, and helps Nature in her Ex
cises, of which the Procreation of C
dren is none of the least.

Next to moderate Exercise, she m
avoid all Manner of Discontent and
Occasion of it; for Discontent is a gr
Enemy to Conception: But Discont
is not so great an Enemy to Conceptio
but Contentment and Quietness of Mi
are as great Friends to it; for Cont
dilates the Heart and Arteries, where
the vital Blood or Spirit is sufficien
distributed throughout the Body,
thence arise such Affections as please,
create, and refresh the Nature of Ma
as Hope, Joy, Love, Gladness and Mir
Nor does it only comfort and strength
the Body, but also the Operations a
Imaginations of the Mind: For all agr
that the Imagination of the Mother wo
forcibly upon the Conception of the Chil
and therefore Women ought to take gr
Care that their Imagination be pure a
clear, that their Children may be wo
formed.

An

Another Thing that Women ought to
o, in order to Conception, is to keep
e Womb in good Order: And to that
nd, ſee that the *Menſtrues* come down
s they ought to do; if they are diſco-
ur'd, then they are out of Order, but if
e Blood come down pure, then the Wo-
an will be very prone to conceive with
hild, eſpecially if they uſe Copulation a
ay or two after their Monthly Terms
e ſtayed.

Another Thing a Woman ought to
bſerve that would conceive, is, That
e uſe not the Act of Copulation too
ften; for Satiety gluts the Womb, and
akes it unfit to do its Office: There
e two Things demonſtrate this; one
, That common Whores (who often uſe
opulation) have ſeldom any Children;
e other is, That thoſe Women whoſe
uſbands have been long abſent, after
ey come again, conceive very quick-
y.

And then let the Time of Copulation
e convenient, that there may be no
ear of Surprize, for Fear hinders Con-
eption.

And then let the Time of Copulation
e natural, and not ſtirred up by Pro-

vocatives: And obſerve alſo, That the greater the Woman's Deſire of Copulation is, the more ſubject ſhe is to conceive.

A Loadſtone carried about a Woman cauſeth not only Conception but Concord between Man and Wife.

Things neceſſary for Women to obſerve after Conception.

Women are very ſubject to Miſcarriages in the two firſt Months after Conception, becauſe then the Ligaments are weak and ſoon broken. To prevent which, let the Woman every Morning drink a good Draught of Sage-Ale, and it will do her Abundance of Good.

But, if Signs of Abortion or Miſcarriage appear, let her lay a Toaſt dipt in Tent, in caſe Muſkadel cannot be gotten, to her Navel, for this is very good; or let her take a little Garden Tanſey and having bruis'd it, ſprinkle it with Muſkadel, and apply it to the Navel, and ſhe will find it much better. Alſo Tanſey infuſed in Ale, like Sage-Ale, and a Draught drank every Morning, is moſt excellent for ſuch Women as are ſub-

ubject to Miſcarriages: Alſo take Juice
f Tanſey, clarify it, and boil it up into
Syrup, with twice its Weight in Sugar,
nd let a Woman take a Spoonful or two
f it in ſuch Caſes, it will be an excellent
reſervative againſt *Miſcarrying.*

Alſo let the Air be temperate, Sleep
oderate, avoiding Watching, and im-
oderate Exerciſe, with diſturbing Paſ-
ions, loud Clamours, and filthy Smells;
nd let her abſtain from all Things which
ay provoke either the Urine, or the
ourſes: And alſo from all ſharp and
indy Meats, and let a moderate Diet be
bſerved.

If the Excrements of the Guts be re-
ined, lenify the Belly with Clyſters
ade of the Decoction of Mallows,
allets, with Sugar and common Oil;
make Broth of Burrage, Bugloſs,
ets, Mallows, and take therein a little
anna: But on the contrary, if ſhe be
ubled with a Looſeneſs of the Belly,
it not be ſtopped without the Judg-
ent of a Phyſician; for all Uterine Fluxes
ve a malignant Quality in them, which
uſt be evacuated and removed before the
lux be ſtayed.

CHAP. VI.

Of Barrenness, with Remedies against it, and the Signs of Insufficiency both in Men and Women.

HAVING in the aforegoing Chapter treated of Conception, with the Signs, and given Direction to the Women both before and after Conception; I will in this Chapter treat of the Opposite to Conception, to wit, *Barrenness.*

If it is a Blessing, to have Children, undoubtedly it is, then certainly Barrenness must be a great Curse; And indeed in Holy Writ it is so accounted, and therefore some are threatned, that they shall die Childless; and the Wife of *Jacob*, even his beloved *Rachel*, cried out to him, *Give me Children or else I die.* It was indeed a passionate Expression, and fell out according to her Words, for she had Children, and died in Child-Bed. But to the Subject in Hand, which is Barrenness.

Barrenness is threefold, to wit, either Natural, or Accidental, or against Nature.

Natural

Natural Barrenneſs is, when a Woman is barren, though the Inſtruments of Generation are perfect both in herſelf and Huſband, and no prepoſterous, or Diabolical Courſe uſed to cauſe it; and neither Age nor Diſeaſes, nor any natural Defect hindring; and yet the Woman remains naturally barren, and conceives not.

H

Now this may proceed from a natural Cauſe: For if the Man and Woman be of one Complexion, they ſeldom have Children; and the Reaſon is clear, for the univerſal Courſe of Nature being formed by the Almighty of a Compoſition of Contraries, cannot be increaſed by a Compoſition of Likes: And therefore if the Conſtitution of the Woman be hot and dry as well as of the Man, there can be no Conception; and on the contrary, the Man ſhould be of a cold and moiſt Conſtitution, as well as the Woman, the Effect would be the ſame, and this Barrenneſs is purely Natural. The only Way to help it, is for People before they marry, to obſerve each others Conſtitutions and Complexions, if they deſign to have Children: If their Complexions and

Constitutions be alike, they are not fit to come together; for discordant Natures make the only Harmony in the Work of Generation.

Another natural Cause of Barrenness is Want of Love between Man and Wife. Love is that vital Principle that ought to animate each Organ in the Act of Generation, or else it will be but spiritless and dull; for if their Hearts be not united in Love, how should their Seed unite to cause Conception? And this is sufficiently evidenced, in that there never follow a Conception upon a Rape; therefore if Men and Women design to have Children, let them take Care to live so, that their Hearts, as well as their Bodies, may be united, or else they may miss of their Expectations.

A third Cause of natural Barrenness is the letting of Virgins Blood in the Arm before the Natural Courses are come down; which is usually in the fourteenth and sixteenth Years of their Age; sometimes perhaps before the thirteenth, but never before the twelfth. And because usually they are out of Order and indispos'd before their Purgation

tions come down, their Parents run to the Doctor to know what's the Matter, and he straight prescribes opening a Vein in the Arm, seeing it was Fullness of Blood which was the Cause offending; and this makes her well at present; and when the young Virgin happens to be in the same Disorder again, the Mother straight runs to the Surgeon, uses the same Remedy, and by these Means the Blood is diverted from its proper Channel, that it comes not down to the Womb, as in other Women; and so the Womb dries up, and the Woman is for ever barren. The Way to prevent this, is to let no Virgin Blood in the Arm, before her Courses come well down; but if there be Occasion, in the Foot; for that will bring the Blood downward, and by that Means provoke the Menstrues to come down.

Another Cause of natural Barrenness is the Debility of Persons in Copulation; if Persons perform not that Act with all the Heat and Ardour that Nature requires, they may as well let it alone, and expect to have Children without it; for Frigidity and Coldness never produce Conception. Of the Cure of this

we will speak by and by, after I have spo-
ken of
Accidental Barrenness, which is wha
is occasioned by some morbifick Matte
or Infirmity upon the Body, either o
the Man or Woman, which being re-
moved, they become fruitful. An
hence (as I have before noted) the firs
and great Law of the Creation was to in-
crease and multiply, and Barrenness i
the direct Opposition of that Law, an
frustrates the End of our Creation; an
that it is so great an Affliction to diver
to be without Children, and often cause
Man and Wife to have hard Thought
of one another, each Party thinking th
Cause is not in them; I shall here, fo
the Satisfaction of all well-meaning Peo
ple, set down the Signs and Causes o
Insufficiency both in Men and Women
Premising this first, That when Peopl
have not Children, they must not pre
sently blame either Party, for neithe
may be in Fault, but perhaps God sees i
not good (for Reasons best known t
himself) to give them any; of which w
have divers Instances both in Sacred an
Prophane Story: And tho' the Almigh
in the Production of Nature works b
natura

natural Means, yet where he with holds his Blessings, natural Means are ineffectual. For it is his Blessing that is the power and Energy by which Nature brings her Productions forth.

Signs and Causes of Insufficiency in Men.

One Cause may be in some Vitiousness in the Yard; as if the same be crooked, or any Ligaments thereof distorted or broken, whereby the Ways and Passages through which the Seed should flow, come to be stopped or violated.

Another Cause may be too much Weakness of the Yard, and Tenderness thereof, that it is not strongly enough erected to inject the Seed into the Womb; for the Strength and Stiffness of the Yard very much conduces to Conception, by reason of the forcible Injection of the Seed.

Also if the Stones have received any Hurt, so that they cannot exercise their proper Gift in producing Seed, or if they be oppressed with any Inflammation or Tumour, Wound or Ulcer, not drawn up within the Belly, and not appearing out-

outwardly; these are Signs of Insufficiency, and the Causes of Barrenness.

Also a Man may be barren, by Reason of the Defect of his Seed; as *First*, If he cast forth no Seed at all; or less in Substance than is needful; Or, *Secondly*, If the Seed be vitious, or unfit for Generation; as on the one Side, it happens in Bodies that are gross and fat, the Matter of it being defective; and on the other Side, too much Leanness, or continual Wasting or Consumption of the Body destroys the Seed, Nature turning all the Matter and Substance thereof into Nutriment of the Body.

Too frequent Copulation is also one great Cause of Barrenness in Men; for it attracteth the Seminal Moisture from the Stones, before it is sufficiently prepared and corrected; so if any one by daily Copulation do exhaust and draw out all the Moisture of his Seed, then do the Stones draw the moist Humours from the superior Veins unto themselves; and so having but a little Blood in them, they are forced of Necessity to cast it out raw and unconcocted; and thus the Stones, violently deprived of the Moisture of their Veins, attract the

same

same from the other superior Veins, and the superior Veins from all the other Parts of the Body for their proper Nourishment, thereby depriving the Body of its Vital Spirits: And therefore no Wonder that those that use immoderate Copulation are very weak in their Bodies; seeing their whole Body is thereby deprived of its best and purest Blood, and also of the Vital Spirits; insomuch that many who have been too much addicted to that Pleasure, have kill'd themselves in the very Act; and therefore it is no Wonder if such unconcocted and indigested Seed be unfit for Generation.

Gluttony and Drunkenness, and other Excesses, do also much hinder Men from Fruitfulness, and make them unfit for Generation.

But amongst other Causes of Barrenness in Men, this also is one that makes them barren, and almost of the Nature of Eunuchs, and that is, the Incision, or cutting off their Veins behind their Ears; which in Case of Distempers is sometimes done; for according to the Opinions of most Physicians and Anatomists, the Seed flows from the Brain by

those Veins behind the Ears, more than from any other Parts of the Body; from whence it is very probable, the Transmission of the Seed is hindred by the cutting of the Veins behind the Ears, so that it cannot descend at all to the Testicles, or comes thither very crude and raw. And thus much for Signs, and Causes of Barrenness in Men.

Signs and Causes of Insufficiency, or Barrenness in Women.

Although there are many Causes of the Barrenness in Women, yet the chief and principal are internal, respecting either the privy Parts, the Womb, the Seed, or the menstruous Blood.

Therefore *Hypocrates* saith (speaking of the either easy or difficult Conception of Women) the first Consideration is to be had of their Species, for little Women are more apt to conceive than great; slender, than gross; white and fair than ruddy and high coloured, black than pale and wan: Those which have their Veins conspicuous, are more than others; but to be very fleshy is evil; to have great swelling Breasts, good.

The next Thing to be considered, is, the Monthly Purgations, whether they have them duly every Month, and when they flow plentiful, are of a good colour, and whether they have them equally every Month; For so they ought to be.

Then the Womb or Place of Conception is to be considered; it ought to be clean and sound, dry and soft; nor reflected nor drawn up; nor prone, nor descended downward; nor the Mouth thereof turned awry, nor too close shut. But to speak more particularly.

The first Parts to be spoken of are the *Pudenda*, or Privities, and the Womb; which Parts are shut and enclosed either by Nature, or against Nature; and from hence such Women are called *Imperforate*; for in some Women the Mouth of their Womb continues compressed, or closed up, from the Time of their Birth, until the Coming down of their Courses; and then on a sudden, when their Terms press forward to Purgation, they are molested with great and unusual Pains; some of these break of their own accord, others are dissected and opened by a Physician; others never break at all, and then it brings Death.

All

All these *Actives* particularly handle shewing that the Womb is shut th Manner of Ways; which hinders Co ception: And the first is, when t Lips of the *Pudenda* grow or cleave t gether; the second is, when there a certain Membranes growing in the mi dle Part of the Matrix within, the Thi is when (though the Lips and Bosom the *Pudenda* may appear fair and oper the Mouth of the Womb may be qui shut up; all which are Occasions of Ba renness, in that they hinder both the U of Man, the Monthly Courses, and Co ception.

But among all the Causes of Barren ness in Women, the greatest is in th Womb, which is the Field of Generation and if the Field be corrupted, it is in vai to expect any Fruit, let it be never so we sown; for it may be unfit for Generation by Reason of the many Distempers to which it is subject; as for Instance, over much Heat, and over much Cold; for Women whose Wombs are too thick and cold, cannot conceive, because Coldness extinguisheth the natural Heat of the Human Seed.

Immoderate Moisture of the Womb al-
destroys the Seed of *Man*, and makes it
fectual, as Corn sown in Fens and
shes; and so doth over much Dryness
the Womb, so that the Seed perisheth
Want of Nutriment.

Immoderate Heat of the Womb is also
ause of Barrenness; for it scorcheth
the Seed, as Corn sown in the Drought
Summer: For immoderate Heat hurts
the Parts of the Body, and no Con-
tion can live to be nourished in that
oman.

Also when unnatural Humours are en-
ndered; as too much Phlegm, Tym-
ies, Winds, Water, Worms, or any
h evil Humour, abounding contrary
Nature, it causes Barrenness, as does
o the Terms not coming down in due
der, as I have already said.

A Woman may also have other acci-
ntal Causes of Barrenness (at least such
may hinder her Conception) as sudden
ghts, Anger, Fear, Griefs, and Per-
rbation of the Mind, too violent Ex-
cise, as Leaping, Dancing, Running,
er Copulation, and the like. But I will
w add some Signs by which these Things
ay be known.

If

If the Cause of Barrenness be in the Man, thro' over much Heat in his Se[illegible] the Woman may easily feel that in rec[illegible]ving it.

If the Nature of the Womb be too h[illegible] and so unfit for Conception, it will appe[illegible] by having her Terms very little, a[illegible] their Colour inclining to Yellowness; s[illegible] is also very hasty, cholerick, and craft[illegible] her Pulse beats very swift, and she is ve[illegible] desirous of Copulation.

If you would know whether the Fa[illegible] lies in the Man or Woman, sprinkle t[illegible] Man's Urine upon one Lettice Leaf, an[illegible] the Woman's upon another, and th[illegible] which dries away first is unfruitful.

Also take five Wheat-Corns, and s[illegible]ven Beans, put them into an Earthe[illegible] Pot, and let the Party make Wate[illegible] therein: Let this stand seven Days, an[illegible] if in that Time they begin to sprout, the[illegible] the Party is fruitful; but if they sprou[illegible] not, then the Party is barren: Whethe[illegible] it be Man or Woman, this is a certai[illegible] Sign.

There are some that make this Experiment of a Woman's Fruitfulness.

Take Myrrh, red Storax, and some such odoriferous Things, and make a

Per-

fume of it. Which let the Woman
ive into the Neck of the Womb,
rough a Funnel; If the Woman feel
e Smoak ascend through her Body to
r Nose, then she is fruitful; otherwise
rren.

Some also take Garlick, and beat it, and
t the Woman lie on her Back upon it,
d if she feel the Scent thereof to her
ose, it is a Sign of Fruitfulness.

Culpepper and others, also give a great
al of Credit to the following Experi-
ent.

Take a Handful of Barley, and steep
alf of it in the Urine of the Man, and
e other half of it in the Urine of the
Woman, for the Space of 24 Hours, and
en take it out, and set it, the Man's by
itself, and the Woman's by itself: Set it
a Flower Pot, or some other Thing
here you may keep it dry; then water
he Man's every Morning with his own
Urine, and the Woman's with her's, and
hat which grows first is the most fruitful;
nd if one grow not at all, that Party is
aturally barren.

But now having spoken enough of
he Disease, it is high Time to assign the
Cure.

If

If *Barrenneſs* proceedeth from Stoppa
of the *Menſtrues*, let the Woman ſwe
for that opens the Parts, and the b
Way to ſweat is in an Hot-houſe.

Then let the Womb be ſtrengthen
by drinking a Draught of White-wi
wherein a Handful of ſtinking Arra
firſt bruiſed has been boiled: For by
ſecret magnetick Virtue it ſtrengthens t
Womb, and by a ſympathetick Quali
removes any Diſeaſe thereof. To wh
add alſo a Handful of Vervain, which
very good to ſtrengthen both the Wo
and Head, which are commonly affect
together by Sympathy.

Having uſed this two or three Day
if they come not down, take of Ca
minth, Penny-Royal, Thyme, Betton
Dittony, Burnet, Feaver-few, *Mugwo*
Sage, Piony-roots, Juniper-berries, ha
a Handful of theſe, or ſo many of the
as can be gotten: Let all theſe be boil
in *Beer*, and drank for her ordina
Drink.

Take one Part of Gentian, two Par
of Centaury, diſtill them with Ale, in a
Alembick, after you have bruiſed th
Gentian Roots, and infuſed them wel
This Water is an admirable Remedy t
pro

voke the Terms. But if you have not Water in readiness, take a Dram of Centaury, and half a Dram of Gentian roots, beat them to Powder, and take in the Morning in White-wine: Or, take a Handful of Centaury, and half a Handful of Gentian-roots bruised; boil in Posset-drink, and drink a Draught of it at Night going to Bed. Seed of wild *Navew* beaten to Powder, and a Dram of it taken in the Morning in White-wine, is also very good. But if this doth not do, you must let Blood in the Legs. And be sure you administer your Medicines a little before the Full of the Moon, or between the New and Full Moon, but by no Means in the Wane of the Moon; if you do you will find them ineffectual.

If Barrenness proceed from the Overflowing of the Menstrues; then strengthen the Womb, as you were taught before; and afterward anoint the Reins of the Back with Oyl of Roses, Oyl of Myrtles, or Oyl of Quinces, every Night, and then wrap a Piece of white Rays about your Reins, the Cotton-side next your Skin, and keep the same always on it. But above all, I commend this Medi-

Medicine to you: Take *Comfrey* Leaves, Roots, and *Clowns Woundwort*, of each one Handful, bruise them well, and boil them in Ale, and drink a good Draught of it every now and then: Or, Take *Cassia*, *Cinnamon*, *Ligneæ*, *Opium*, of each two Drams; *Myrrh*, *White Pepper*, *Galbanum*, of each one Dram; dissolve the *Gum* and *Opium* in White-wine, beat the rest into Powder: Then make them into Pills by mixing of them together exactly, and let the Patient take two Pills every Night going to Bed; but let not both the Pills exceed fifteen Grains.

If Barrenness proceed from a Flux of the Womb, the Cure must be according to the Cause producing it, or which the Flux proceeds from, which may be known by its Signs: For a Flux of the Womb being a continual Distillation from it for a long Time together, the Colour of what is voided shews what Humours it is that offends; in some it is red, and that proceeds from Blood putrified; and in some it is yellow, and that denotes Choler; in others white and pale, and that denotes Phlegm. If pure Blood come out, as if a Vein were opened, some

Cor

rrolion or gnawing of the Womb is be feared. All of them are known by ſe Signs.

The Place of Conception is continu- moiſt with the Humours, the Face s coloured, the Party loaths Meat, and eathes with Difficulty; the Eyes are ch ſwollen, which is ſometimes with in. If the offending Humour be pure ood, then you muſt let Blood in the m, and the Cephalic Vein is fitteſt to w back the Blood, and then let the ice of Plantain and Comfrey be in- ted into the Womb. If Phlegm be Cauſe, let Cinnamon be the Spice uſed all her Meats and Drinks; and let her ke a little Venice-Treacle or Mithri- te every Morning: Let her boil Bur- t, Mugwort, Feather-few, and Ver- in in all Broths. Alſo, half a Dram of yrrh taken every Morning, is an ex- llent Remedy againſt this Malady. If holer be the Cauſe, let her take Bur- ge, Bugloſs, red Roſes, Endive, and uccory Roots, Lettice, and white Pop- y Seed, of each a Handful; boil theſe White-wine till one half be waſted; t her drink half a Pint every Morning; o which half Pint, add Syrup of Peach-

Flow-

Flowers, and Syrup of Chicory, of e
one Ounce, with a little Rhubarb:
this will gently purge her. If it proc
from putrify'd Blood, let her Blood
the Foot, and then strengthen the Wo
as I have directed, in stopping the M
strues.

If Barrenness be occasioned by
falling out of the Womb, as sometim
happens, let her apply sweet Scents
her Nose, such as Civet, Galbanu
Styrax Calamitis, Wood of Aloes, a
such other Things as are of that Natur
And let her lay stinking Things to
Womb, such as *Assafætida*, Oyl of A
ber, or the Smoak of their own Hair b
ing burnt, for this is a certain Tru
that the Womb flies from all stinkin
and applies to all sweet Things. But t
most infallible Cure in this Case is thi
Take a common Burdock Leaf (whic
you may keep dry, if you please, all t
Year) apply this to her Head, and it wi
draw the Womb upward. In Fits of th
Mother, apply it to the Soles of he
Feet, and it will draw the Womb down
ward. Burr-Seed beaten into Powde
has also the like Virtue: For by a Mag
netick Power it draws the Womb whic

Wa

you please, according as it is ap-
Barrenness proceed from a hot
let the Party take Whey, and
it, then boil Plantain Leaves and
in it, and drink it for her ordina-
Drink. Let her also inject the Juice
Plantain into the Womb with a Sy-
If it be in Winter, when you
get the Juice, make a strong De-
ion of the Roots and Leaves in Wa-
and inject that up with a Syringe,
let it be but blood-warm, and you
find this Medicine of great Efficacy.
further, To take away *Barrenness*
eeding from hot Causes, take often
serve of Roses, cold Lozenges made
Tragacanth, the Confection of Tri-
elia, and use to smell to Camphire,
water, and Saunders. It is also
to breathe the Basilica, or Liver-vein,
take out four or five Ounces of Blood,
then take this Purge: Take *Electu-*
de Epithimo de Sacco Rosarum, of
two Drams and a half, clarified
ey four Ounces; mix them well to-
her, and take it in the Morning fast-
Sleep after it about an Hour and
and fast four Hours after it: And a-

bout

bout an Hour before you eat any Th
drink a good Draught of Whey.
take Lilly-water four Ounces: Man
gar-water one Ounce; Saffron half a S
ple; beat the Saffron to Powder,
mix it with the Waters, and drink t
warm in the *Morning*: Uſe this eight I
together.

*Here followeth ſome Excellent Re
dies againſt Barrenneſs, and to c
Fruitfulneſs.*

Take Broom Flowers, Smallage,
ſley Seed, Cummin, *Mugwort*, Feat
few, of each half a Scruple; Aloes
an Ounce; India-Salt, Saffron, of
half a Dram, beat and mix well toget
and put it into five Ounces of Feather
water, warm, ſtop it up cloſe and l
ſtand and dry in a warm Place; and
do two or three Times one after anoth
then make each *Dram* into ſix Pills;
take one of them every other Day be
Supper.

For a *Purging Medicine* againſt
renneſs, take Conſerve *Benedicta*
one Quarter of an Ounce; *de Pf*
three *Drams*, *Elect. de Sacco Roſar*

Dram, mix them together with
her Sew-water, and drink it in the
ing betimes.
bout three Days after the Patient
taken this Purge, let her be let
four or five Ounces in the Midan,
mmon black Vein in the right Foot;
then take five Days one after another,
Ivory a Dram and a half in Feather-
water, and during that time, let her
the following Bath an Hour toge-
, Morning and Night.
ake wild Yellow Rapes, Dauces,
om Wood and Fruit, Ash-keys, of
two Handfuls; red and white Behen,
om-flowers, of each a Handful; Musk
Grains; Amber, Saffron, of each
Scruple; boil all in Water ſuffici-
; but the Muſk, Saffron, Amber,
Broom-flowers put them into the
coction, after it is boiled and ſtrain-

Confection very good againſt Bar-
neſs. Take Piſtachia, Pingles, Erin-
s, of each half an Ounce: Saffron,
Dram, Lignum Aloes, Gallingale,
ce, Caryophilla, Balm Flowers, red
white Behen, of each four Scruples;
ven Ivory, Caſſia Bark, of each two

Scruples: Syrup of confected Gin
twelve Ounces; white Sugar ſix Oun
decoct all theſe well together in tw
Ounces of Balm-Water, and ſtir it
together, then put to it of Muſk
Amber, of each half a Scruple: T
hereof the Quantity of a Nutmeg th
Times a Day; in the Morning, an H
before Noon, and an Hour after S
per.

But if the Cauſe of Barrenneſs eit
in Man or Woman, be through the Se
city or Diminution of the natural Se
then ſuch Things are to be taken, as
increaſe the Seed, and incite or ſtir
Venery, and further Conception; wh
I ſhall here ſet down, and ſo conclu
this Chapter of Barrenneſs.

For this, Yellow Rape-Seed baked
Bread is very good; alſo young fat Fle
not too much ſalted; alſo Saffron, t
Tails of Stincus, and long Pepper p
pared in Wine: Let ſuch Perſons eſch
all ſowre, ſharp, doughy and ſlimy Mea
long Sleep after Meat, and Surfeitin
and Drunkenneſs; as much as they ca
keep themſelves from Sorrow, Grie
Vexation and Care.

The

These Things following increaſe Natural Seed and ſtir up to Venery, and recover the Seed again when it is loſt. *viz.* Eggs, Milk, Rice boiled in Milk; Sparrows Brains, Fleſh, Bones and all: The Stones and Pizzles of Bulls, Bucks, Rams and Boars: Alſo Cock-ſtones, Lamb-ſtones, Patridges, Quails and Pheaſants Eggs; and this is an undeniable Aphoriſm, *That whatſoever any Creature is addicted unto, they move or incite the Man or Woman that eats them to the like*; and therefore Patridges, Quails, Sparrows, *&c.* being extremely addicted to Venery, they work the ſame Effect in thoſe Men and Women that eat them. Alſo take Notice, *That in what Part of the Body, the Faculty which you would ſtrengthen lies, take the ſame Part of the Body of another Creature in whom the Faculty is ſtrong for a Medicine.* As for Inſtance; the procreative Faculty lies in the Teſticles; therefore Cock-ſtones, Lamb-ſtones, *&c.* are proper to ſtir up Venery. I'll alſo give you another general Rule: *Creatures that are fruitful being eaten, make them fruitful that eat them*; as Crabs, Lobſters, Prawns, Pigeons, *&c.* The Stones of a Fox dried and beaten to

Powder, and a Dram taken in the Morning in Sheep's Milk, and the Stones of a Boar taken in like manner are very good; the Heart of a Male Quail carried about the Man, and the Heart of a Female Quail carried about the Woman, cauſeth Mutual Love and Fruitfulneſs. Let them alſo that would encreaſe their Seed, eat and drink of the beſt as near as they can: For *Sine Cerere & Libero, friget Venus*, is an old Proverb, which is, *Without good Meat and good Drink*, Venus *will be frozen to Death*. Pottages good to encreaſe the Seed, are ſuch as are made of Beans, Peaſe, and Lupines: Caſt away the bitter Broth of the Lupines, and mix the reſt with Sugar; French Beans, Wheat ſodden in Broth, Aniſeed, Fennel-ſeed, Muſtard-ſeed, Colewort-ſeed, and Nettle-ſeed. Alſo Onions ſtew'd, Garlick, Leeks, yellow Rapes, freſh Bugwort-roots, Eringo-roots confected, Ginger confected, *&c.* Of Fruits, Hazel-Nuts, Cyprus Nuts, Piſtachia, Almonds, and March-panes made thereof; Spices good to encreaſe the Seed, are Cinnamon, Carcamum, Galingale, Long-Pepper, Cloves, Ginger, and Saffron; Aſſa-fœtida taken a Dram and a half in good Wine, is very good for this.

The

The Weakneſs and Debility of a Man's Yard being a great Hindrance to Procreation, let him to ſtrengthen it uſe the following Ointments.

Take Wax, the Oil of Bever cod, Marjoram-gentle, and Oil of Coſtus, of each a like Quantity; make it up into an Ointment, and put to it a little Muſk, and with it anoint the Yard, Cods, *&c.*

Take of Horſe Emmets three Drams, Oil of white Seſanum, Oil of Lillies, of each an Ounce; pound and bruiſe the Ants, and put them to the Oil, and let them ſtand in the Sun ſix Days, then ſtrain out the Oil, and add to it Euphorbium one Scruple, Pepper and Rice, of each one Dram, Muſtard-ſeed, half a Dram: Set this again altogether in the Sun two or three Days, then anoint all the Inſtruments of Generation therewith. I told you at the beginning of this Chapter, that there were three Sorts of Barrenneſs, natural, accidental, and againſt Nature; of the two firſt I have treated largely: It now remains, before I cloſe this Chapter, that I ſhew you in a Word or two, what I mean by Barrenneſs againſt Nature. Barrenneſs againſt Nature, is when a Man or Wo-

man is made barren by a diabolical Means, contrary to Nature: For as the right Uſe of Things is from God, ſo the Abuſe of them is from the Devil. And ſo it is, that ſometimes thoſe Perſons that are in League with the Devil, have been permitted to put thoſe Spells and Inchantments upon a Man, even at the Time of his Marriage, that he can never have carnal Knowledge of his Wife until ſuch Spell or Inchantment be taken off: And this I call Barrenneſs againſt Nature, for many Times this Spell continues upon him for ſeveral Years, during which the Man is made barren, and the Woman ſo by Conſequence.

Authors have ſet down ſeveral Ways for the Prevention of this Miſchief; as to carry the Herb St. *John*'s *Wort* about them; which for that Cauſe was called by the Ancients *Fuga Dæmonum*, or the *Devil Driver*. Alſo to carry a Load-ſtone about them, was accounted a great Preſervative: As likewiſe a Plaiſter of St. *John's Wort* laid to the Reins. And laſtly, the Heart of a Turtle-Dove carried about them: But theſe are only for Prevention. But you will ſay, how if Prevention comes too late, and the Miſchief

ief be done already, and the Man can't ve his expecting Wife due benevolence? ſt the poor Man remain helpleſs, and e good Woman go without what ſhe arried for? No, there is Help in this ſe alſo, and the Cure is eaſy; which o' the Reader may ſcruple to believe, t it has been tried and found effectual; is no more than this, let the Man only ake Water thro' his Wife's Wedding-ing, and the Inchantment will be broke: nd thus one Piece of Witch-craft is ade to drive out another. But I will re put a Period to this Chapter.

CHAP. VII.

Of the Pleaſure and Advantage of Marriages, with the Unhappy Conſequences of unequal Matches; and the ruinous Effect of unlawful Love.

WE have hitherto been treating of the Generation of Man, which is effected by Man and Woman in the Act of Coition or Copulation: But this can no Ways be lawfully done, but by thoſe who are joined together in Wedlock, according to the Inſtitution of the Creator in Paradiſe, when he firſt

brought Man and Woman togethe
Which being ſo, it neceſſarily leads us
treat of the Pleaſure and Advantage o
married Life.

And ſurely there's none that can re
ſonably queſtion the Pleaſure and Adva
tage of a married Life, that does but
fect upon its Author, or the Time a
Place of its Inſtitution. The Auth
and Inſtitutor of Marriage, was no oth
than the Great Lord of the whole U
niverſe, the Creator of Heaven a
Earth; whoſe Wiſdom is infinite, a
therefore knew what was beſt for u
and whoſe Goodneſs is equal to his W
dom, and therefore inſtituted Marriag
as what was beſt for the Man whom
had but juſt created, and whom he look
upon as ſhort of that compleat Happ
neſs which he had deſign'd him, whil
he was alone, and had not the Meet-hel
provided for him. The Time of its In
ſtitution is no leſs remarkable; it wa
whilſt our firſt Parents were cloathe
with that Virgin Purity and Innocence i
which they were created; it was at
Time wherein they had a bleſſed and un
interrupted Converſe and Communio
with their Great Creator; and wer
com

complete in all the Perfections both of Mind and Body; being the lively Image of Him that created them: 'Twas at a Time when they could curiouſly ſurvey the ſeveral incomparable Beauties and Perfections of each other, without Sin, and knew not what it was to luſt: it was at this happy Time, the Almighty divided *Adam* from himſelf, and of a crooked Rib made him a Help-meet for him; and then, by inſtituting Marriage, united him unto himſelf again in Wedlock's ſacred Bands. And this muſt needs ſpeak very highly in Commendation of a married Life.

But we have yet conſidered only the Time; now let us conſider next, what Place it was wherein at firſt this Marriage Knot was ty'd; and we ſhall find the Place was *Paradiſe*; a Place formed by the great Creator for Delight and Pleaſure; and in our uſual Dialect, when we would ſhew the higheſt Satisfaction we take in, and give the greateſt Commendation to a Place we can, we can aſcend no higher, than to affirm 'twas like a *Paradiſe*. There are many curious Delicacies and Delights to pleaſe the Eyes and charm the Ear in the Gar-

dens of Princes and Noblemen; but *Paradiſe* did certainly out-do them all, the ſacred Scripture giving of it this high Encomium. *It was pleaſant as the Garden of* GOD. 'Twas in the midſt of *Paradiſe*, the Centre of Delight and Happineſs, that *Adam* was unhappy while in a ſingle State; and therefore Marriage may properly be ſtiled, the *Paradiſe* of *Paradiſe* itſelf.

Nor need we at all admire that Man at firſt was not compleatly happy without a Wife, if we do but conſider what an Addition to our Happineſs a Wife makes; For ſhe is the beſt Companion in Proſperity, the ſureſt Friend in Adverſity, the greateſt Aſſiſtance in Buſineſs, the only lawful and comfortable Means of Iſſue and Poſterity, the great Remedy againſt Incontinency: And if you will believe *Solomon* (who was an Author of undoubted Credit) the greateſt Honour to him that has her; for he tells us, *She is a Crown to her Huſband*; and theſe are no ſmall Advantages of Marriage. Beſides that natural Propenſion there is in Men and Women unto one another, ſeeking this nuptial Conjunction, ſeem, as if the Man, miſſing

of

of the Rib, was reſtleſs till he had recovered again; and the Woman were unſatisfied until ſhe had got into her old Place, under the Arm and Wing of the Man.

But whereas many complain of Marriage as the greateſt of Evils; if ſuch would but examine their own Carriage and Behaviour in it better, they would find it is themſelves that make it ſo. For as *Cicero* ſaid of Old Age, *It is not Old Age, but the Folly of Old Men, that makes Old Age ſo burthenſome*; ſo ſay I, it is not Marriage itſelf, but the Folly of married Perſons that makes it ſo uneaſy. If married People would each take care to do their ſeveral and reſpective Duties, there would be no complaining; nor would they find any Condition more pleaſant and profitable than a married Life; there being more Satisfaction to be taken in the Embraces of a chaſte Wife, than in the wanton Dalliances of all the Strumpets in the World; beſides the Bleſſings that attend the one, and the heavy Curſe that always follows the other.

I will ſhew you the Love of a good Wife to her Huſband, in an illuſtrious

Example of a Queen of our own N-
tion.

King *Edward* the Firſt, making
Voyage to *Paleſtina*, for the Recove
of the Holy Land, in which Expeditio
he was very victorious and ſucceſsfu
he took his Queen along with him, wh
willingly accompanied him in all th
Dangers he expoſed himſelf to. It
happened, that after ſeveral Victori
obtain'd, which made him both belov'
and fear'd, he was wounded by a *Turk*
with an impoiſoned Arrow, which a
the King's Phyſicians concluded mo
tal, unleſs ſome human Creature woul
ſuck away the impoiſoned Blood out o
the Wound; at the ſame time declaring
that it would be the Death of thoſe tha
did it: Upon this the Thing was pro
poſed to ſeveral of the Courtiers; bu
they all wav'd this dangerous Piece o
Loyalty; and as well as they pretended
to love the King, yet loved their own
Lives better; and therefore with a Com-
plement declin'd it: Which when the
noble Queen perceived, and that the
King muſt die for want of ſuch a kind
Aſſiſtance, ſhe with Braveneſs worthy
of herſelf, declar'd, ſhe was reſolved
her

rſelf to undertake this Cure, and ven-
re her own Life, to ſave the King her
uſband; and ſo accordingly ſuck'd
e poiſonous Matter from the Wound,
d thereby ſav'd the King; and Hea-
en, which did inſpire her with that
enerous Reſolution, preſerved her too,
a Reward for her great Conjugal Af-
ction.

But that which renders Marriage ſuch
Mormo, and makes it look like ſuch a
ugbear, to our modern Sparks, are
oſe unhappy Conſequences that too of-
n attend it: For there are few but ſee
hat inauſpicious Torches *Hymen* lights
every Wedding; what unlucky Hands
nk in the Wedding Ring, nothing but
ears and Jarrs, and Diſcontents or Jea-
uſies, a Curſe as cruel, or elſe Barren-
ſs, are all the Bleſſings crown the Ge-
al Bed. But 'tis not Marriage that is
blame for this; theſe Things are only
e Effects of forced and of unequal Mar-
ages, when greedy Parents, for the Thirſt
Gold, will match a Daughter, that
ſcarce ſeventeen, to an old Miſer that
above threeſcore; can any think they
wo can e'er agree, whoſe Inclinations
e as different, as the Months of *June*
and

and *January.* This makes the Wo
(ſtill who wants a Huſband, for the
Miſer's ſcarce the Shadow of one) ei
to wiſh, or may be to contrive his De
to whom her Parents, thus againſt
Will, have yoked her; or elſe to ſat
her natural Inclinations, ſhe throws
ſelf into the Arms of unlawful Lo
both which are equally deſtructive;
which might both have been preven
had her too greedy inconſiderate Par
provided her ſuch a Match as
been ſuitable and proper. A too ſad
ſtance of the Truth thereof, is this wh
follows.

There lived at *Sherford* in *Warw
ſhire*, one Sir *Walter Smith*, Knight
Gentleman of very good Eſtate; who
ing grown antient at the Death of
firſt Wife, conſidered of marrying *Ri
ard* his Son and Heir, then at Ma
Eſtate, to a Daughter of Mr. *Thom
Chetwyn*, of *Ingeſtre* in *Staffordſhire*, a G
tleman of an antient Family, and a
Eſtate, who approved of Sir *Walter*'s M
tion, and agreed to give 5000 *l.* w
his Daughter *Dorothy*, upon her Marria
with his Son: But no ſooner had
old Knight had a Sight of the you
Lad

dy, but forgetting his Son, he became uitor for himſelf; and to obtain her, ered as much Money for her (beſides ſettling a good Jointure on her) as Father had promiſed to give with to his Son. This liberal Offer ſo ought on Mr. *Chetwyn*, that what with ſwaſions, and what with Menaces, forced his Daughter, unwilling to con-t, to be married to the old Knight. t as ſhe was in a Manner compell'd to s unequal Match, ſo ſhe never lived ntentedly with him; for her Affections ndring after other Men, ſhe gave En-tainment to a young Gentleman of enty-two Years of Age, who lived *Drayton Baſſet*, whom ſhe liked ſo uch better than her Huſband, as one ore ſuitable to her young Years, that e grew impatient for her Huſband's eath, whom ſhe thought every Day to ve an Age too much; and therefore ught to cut that Thread of Life which e was of Opinion Nature lengthened t too long; and to that End, having rrupted her Waiting Gentlewoman, nd a Groom belonging to the Stable, e did reſolve by their Aſſiſtance, and at of her Inamorato, to murther him

in

in his Bed by ſtrangling him; w
Reſolution (altho' her Lover fail'd
and came not at the Time ſhe had
pointed him, recoiling at the diſmal
prehenſion of a Fact ſo horrid) ſhe
cuted only by her Servants. For wa
ing till her Huſband was aſleep, ſh
in thoſe Aſſaſſins; and then caſting a
Towel about his Neck, ſhe cauſed
Groom to lie upon him, that he m
not ſtruggle, while ſhe and her Maid,
ſtraining the Towel, ſtopt his Bre
And now, the next Thing was how
prevent Diſcovery; and to that End t
carried him into another Room, wh
a Cloſe ſtool was placed, on which t
ſat him; and when the Maid
Groom were both withdrawn, and
Coaſt clear, ſhe made ſo hideous
Outcry in the Houſe, wringing
Hands, and pulling off her Hair, a
weeping ſo extremely that none
pected her; for ſhe alledged, that m
ſing of him ſome Time out of Bed,
went to ſee what was the Matter
ſtaid ſo long, and found him dead,
ting on his Cloſe-ſtool; which ſeemi
very plauſible, prevented all Suſpicio

f his Death. And being thus rid of r Huſband, ſhe ſet a greater Value up- n her Beauty, and quite ſhook off her rmer Lover (perhaps becauſe he had nplicitely refuſed to be an Actor in her Huſband's Tragedy) and coming up to *ondon*, made the beſt Market of her eauty that ſhe could. But Murder is a rime that ſeldom goes unpuniſhed to e Grave; in two Years after, Juſtice ertook her, and brought to Light this orrid Deed of Darkneſs, the Groom ne of the Actors of this fatal Trage-) being retained a Servant with Mr. *ichard Smith*, (the Son and Heir of the d murther'd Knight, for whom this ady was at firſt deſigned) with ſome her Servants attending him to *Coventry*, is guilty Conſcience (he being in his ups) forced him upon his Knees, to beg orgiveneſs of his Maſter for the Murder f his Father, and taking him aſide, ac- uainted him with all the Circumſtances f it.

The Gentleman, though ſtruck with Horror and Amazement at the Diſco- ery of ſo vile a Fact, yet gave the Groom good Words, but ordered his ervants to have an Eye upon him, that

he

he might not eſcape when he was ſobe
and had conſidered what might be t
Iſſue of the Confeſſion he made: A
yet eſcape he did, for all their Vi
lance, and being got to the Sea-ſide w
(after three Attempts to put to Sea, bei
as often forced back by the Winds pr
ving contrary) happily purſued and a
prehended by Mr. *Smith*, and broug
a Priſoner back to *Warwick*, as was ſo
after the Lady and her Gentlewom
alſo; who were all juſtly executed f
that horrid Murder; the Lady bei
burned on *Wolvey-Heath*, and the tw
Servants ſuffered Death at *Warwic*
leaving the World a ſad Example of t
diſmal Conſequence of Doting Lov
and of unequal Matches: For had th
Lady not been forced (through the D
ſire of Lucre in her Parents) to mar
the old Knight, but had been married
the Son, as was firſt intended, the o
Gentleman might have prevented an u
timely Death, and the young Lady liv
with Innocence and Honour.

And tho' in many ſuch like Match
the Miſchief does not run ſo high,
to break forth into Adultery and Mu
der, but the young Lady from a Pri
cip

of Virtue and the Fear of God, all her natural Inclinations, and ontented with the Performance of Husband (how weak soever it be, cold and frigid) and does preserve Chastity so pure and so immaculate, ot to let one wandring Thought cor- it; yet even in this very Case, her band, conscious of the Abatement of youthful Vigour, and his own weak ecile Performance of the Conjugal s, suspects his virtuous Lady, and ches over her with *Argos* Eyes, mak- himself and her unhappy, by his eless Jealousy: And though he hap- s to have Children by her (which well y be, having so good Ground to im- ve the Seed) yet he can scarcely think y are his own. His very Sleep is urbed with the Dreams of Cuckol- n and Horns, nor dares to keep a Pack Hounds, for fear *Actæon*'s Fate should low him. These are a few of the sad fects of old Mens Dotage and unequal atches.

But let us turn the Tables now, and if it be better on the other Side; hen a young Spark of two and twenty arries a Grannum of Threescore and ten,

and ten, with a Face more wrinkled
a Piece of Tripe. This I am ſure is
unnatural; here can be no Increaſe
leſs of Gold, which oft-times the
Hag (for who can call her better,
marries a young Boy to ſatisfy her
cherous Itch, when ſhe is juſt a
bling into her Grave) conveys away
fore her Marriage to her own Relat
and leaves the expecting Coxcomb
thing but Repentance for his Por
Pocket Expences ſhe'll perhaps a
him, and for that ſlender Wages
bound to do the baſeſt Drudgery.
if he meets with Money, (which
the only Motive of the Match, her G
being the greateſt Cordial at the W
ding-Feaſt) he does profuſely ſquan
it away, and riots in Exceſs amon
his Whores, hoping e'er long his a
quated Wife will take a Voyage to a
ther World and leave him to his Lib
ty: Whilſt the old Grandame find
her Money waſted, and herſelf deſpi
is filled with thoſe Reſentments, that J
louſy and Envy, and neglected Lo
can give, hoping each Day to ſee h
in his Grave, tho' ſhe has almoſt be
Feet in her own: Thus each, each Da

for each others Death, which if it
es not quickly, they often help to
ten.

But theſe are ſtill Excreſcencies of
riages, and are the Errors of Peo-
marrying, and not the Fault of the
riage itſelf. For let that be what
at firſt ordained, a Nuptial of two
rts, as well as Hands, whom equal
ds and mutual Love had firſt united,
ore the Parſon join their Hands: and
will tell you, that Mortals can en-
no greater Happineſs on this Side
ven.

Nor is there any Thing that com-
nds Marriage more, than the ſad
ſequences, and ruinous Effects of
awful Embraces; for the Wiſe Man
us, *A Whore is a deep Ditch, and he*
is abhorred of the Lord, ſhall fall
ein: and that *her Ways lead down to*
Chambers of Death, and her Steps take
of Hell. It is indeed the Abſtract of
Miſery; it waſtes the Eſtate, brings
eaſes and Death upon the Body, and
rnal Ruin and Miſery upon the
l. Examples of this Kind are nu-
rous both in Sacred and Prophane
tings: Witneſs poor *Sampſon*, who

was

was firſt wheedled by *Delilah* to tell h
where his Strength lay; and when he h
done that, betrayed by her into the Han
of the *Philiſtines* his Enemies. Ther
reſembling all other Strumpets, who ha
ing gotten from a Man all that they ca
are ready to do him all the Miſch
they can; being altogether acted not
Love but Luſt. How many are the
whom ſuch nefandous Practices ha
brought to an untimely End; ſome
the Gallows, ſome at a Stake, and ſo
more wretchedly than either, by t
Pox; reaping nothing but Shame a
Diſgrace, at the beſt, amongſt all ſob
and honeſt Men; and contracting
the ſhort-liv'd Pleaſure of a Mome
that Stain and Guilt, which nothing b
a long and true Repentance can ever wa
away.

Since then Nature has implanted in
People a ſtrong Propenſion to Coitio
and this can no ways be lawfully effe
ed but in a married State, it highly co
cerns all Parents to diſpoſe of their Ch
dren timely in Marriage; and to provi
ſuch ſuitable Matches for them, that th
may live happily and comfortably with
and be under no Temptation to ſwer
fro

from the Paths of Virtue, and take irregular Courſes, which muſt be done by chooſing ſuch Perſons for them as are of equal Years, of virtuous Inclinations and ſuitable Tempers and Diſpoſitions: Looking more at what they are, than what they have. For thoſe that are Poor and Virtuous, may be happy; but thoſe that are Rich and Vitious, never can.

CHAP. VIII.

Directions to both Sexes, How to manage themſelves in the Act of Coition, *or* Venereal Embraces.

HAving ſhewed in the former Chapter the Pleaſures and Advantages of Marriage, I will now give ſome Directions to the new married Perſons how to manage themſelves in the Exerciſes of one of the greateſt, moſt natural and agreeable Pleaſures thereof, and that is, their Nocturnal or Venereal Embraces; a Pleaſure peculiar to a married Life, or at leaſt it ought to be ſo; for it is not permitted to any beſides. And let not any think it ſtrange

ſtrange that we pretend to give Direction to do what Nature teacheth every one ſince it is well known that Nature h been aſſiſted by Art, in ſome of h moſt noble Obſervations: Beſides, it not the bare performing of that A that they are directed to, but the pe forming of it ſo, that it may be effic cious for the Production or Generation Man, which our great Maſter, *Ar ſtotle*, deſigns in this his *laſt Legacy* the World. To which Purpoſe, ſom Things are to be obſerved previous this Act, and ſome Things conſequenti of it.

First, *Things previous to it.*

When married Perſons deſign to fo low the Propenſions of Nature, for th Production of fair Images of themſelve let every Thing that looks like Care an Buſineſs be baniſh'd from their Thoughts for all ſuch Things are Enemies to *Venu* And let their Animal and Vital Spiri be powerfully exhilerated by ſome briſkl and generous Reſtoratives: And le 'em, to invigorate their Fancies, ſurve the lovely Beauties of each other, an bear the bright Ideas of them in thei Mind. And ſome have though

it neceſſary for the more eager height-ning of their Joys, for the briſk Bride-groom to delineate the Scene of their approaching Happineſs, unto the amo-rous Bride, in ſome ſuch heroical Rap-ture as this:

I will enjoy thee, now my Faireſt; come,
And fly with me to Love's Elizium:
Now my unfranchis'd Hand on ev'ry ſide,
Shall o'er thy naked poliſh'd Iv'ry ſlide:
Now free as th' ambient Air, will I behold
Thy bared Snow, and thy unbraided Gold.
No Curtain now, tho' of tranſparent Lawn,
Shall be before thy Virgin Treaſure drawn.
Now thy rich Mine to my enquiring Eye,
Expos'd, ſhall ready for my Mintage lie.
My Rudder with thy bold Hand, like a try'd
And ſkilful Pilot, thou ſhalt ſteer, and guide,
My Bark into Love's Channel, where it ſhall
Dance as the bounding Waves do riſe and fall;
And my tall Pinnace in the Cyprian *Streight,*
Shall ride at Anchor, and unlade her Freight.

Having by theſe and other amorous Arts (which Love can better dictate than my Pen) wound up your Fancies to the higheſt Pitch of Ardour and Deſir-

Perform those Rites that mighty Love requires,
And with each other quench your amorous Fires.

But then in the second Place, when Coition is over, some further Direction are necessary: And therefore let the vanquished Bridegroom (for he must needs be vanquished that has in the Encounter lost his Artillery) take heed how he retreats too soon out of the Field of Love, lest he should thereby leave an Entrance too open, and some inimick Cold should strike into the Womb. But after he has given Time for the Matrix to close up, and make all sure, he may withdraw and leave the Bride unto her soft Repose; which ought to be with all the Calmness that the silent Night (and a Mind free from all disturbing Care) can give, inclining to her Rest on her Right Side, and not removing without great Occasion till she has taken her first Sleep. She also ought to have a great Care of Sneezing, and avoid Coughing, if 'tis possible, or any other Thing that causes a too violent Emotion of the Body. Neither should they

they too often reiterate those amorous Engagements, till the Conception be confirm'd: And even then the Bridegroom should remember, that 'tis a Market that lasts all the Year, and so should have a Care of spending his Stock too lavishly. Nor would his Bride like him at all the worse for it: For Women rather choose to have a Thing done well, than to have it often; And well and often too, can ne'er hold out. But enough of this.

CHAP. XI.

The Midwives Vade Mecum: *Containing Particular Directions for the Midwives and Nurses*, &c.

I Am now to make good the last Thing promised in the Title Page, *viz.* To give Directions to Midwives and Nurses for the better managing of their several Employments: Which I look upon as a Thing highly necessary, the Lives of so many Women and Children passing, as it were through their Hands, and which they must at last be accountable for, if they miscarry. And therefore they that take upon them

the Office of a Midwife, ought to take Care to fit themselves for that Employment, with the Knowledge of those Things that are necessary for the faithful Discharge thereof. And such Persons ought to be of the middle Age, neither too young, nor too old, and of a good Habit of Body, not subject to Diseases, Fears, or sudden Frights; nor are the Qualifications assign'd to a good Surgeon, improper for a Midwife, *viz.* a Lady's Hand, a Hawk's Eye, and a Lyon's Heart; to which may be added Activity of Body, and a convenient Strength, with Caution and Diligence, not subject to Drowsiness, nor apt to be impatient. She ought also to be Sober, Affable, Courteous and Chaste, not covetous nor subject to Passion, but bountiful and compassionate: and her Temper chearful and pleasant; that she may the better comfort her Patients in their Sorrows; nor must she be over hasty, tho' her Business require her in another Place, lest she should make more Haste than good Speed. But above all, she ought to be qualified as the *Egyptian* Midwives of old, *i.e.* To have the Fear of God, which is the principal Thing in every State and

Con-

Condition; and will furnish her in all Occasions, both with Knowledge and Discretion: But I will now proceed to more particular Directions.

When the Time of Birth draws near, and the good Woman finds her Travailing Pains begin to come upon her, let her send for her Midwife in Time, better too soon than too late; and get those Things ready which are proper upon such Occasions. When the Midwife comes, let her first find whether the true Time of her Birth be come, for the Want of observing this hath spoiled many a Child, and endanger'd the Life of the Mother, or at least put her to twice as much Pain as needed. For unskilful Midwives not minding this, have given Things to force down the Child, and thereby disturbing the natural Course of her Labour; whereas Nature works best in her own Time and Way. I do confess, It is somewhat difficult to know the true Time of some Women's Labour, they being troubled with Pains so long before their true Labour comes; in some, Weeks before: the Reason of which I conceive to be the Heat of their Reins; and this may be known by the Swelling

of their Legs; and therefore when Women with Child find their Legs to swell much, they may be assured that their Reins are too hot. For the Cure whereof, let them cool the Reins before the Time of their Labour with Oil of Poppies, and Oil of Violets, or Water-Lillies, by anointing the Reins of their Back with them. For such Women whose Reins are over hot, have usually hard Labour. But in this Case, above all the Remedies that I know, I prefer the decocting of Plantane Leaves and Roots: You may make a strong Decoction of them in Water, and then having strained and clarified it with the White of an Egg, boil it into a Syrup with its equal Weight of Sugar; and keep it for your Use.

There are two Skins that compass the Child in the Womb, the one in the *Amnios*, and this is the inner Skin; the other is the *Allantois*, and this is the Skin that holds the Urine of the Child, during the Time that it abides in the Womb; both those Skins by the violent stirring of the Child near the Time of the Birth, are broken; and then the Urine and Sweat of the Child contained in them,

falls

falls down to the Neck of the Womb; and this is that which the Midwives call the Water, and is an infallible Sign that the Birth is near: For the Child is no longer able to ſubſiſt in the Womb, after thoſe Skins are broken, than a naked Man is in the cold Air. Theſe Waters, if the Child come preſently after them, facilitate the Labour, by making the Paſſage ſlippery: And therefore the Midwife muſt have a Care then ſhe force not the Water away, for Nature better knows the true Time of the Birth than ſhe, and uſually retains the Water till that Time.

But if by Accident the Water break away too long before the Birth, ſuch Things as haſten Nature may be ſafely given: and ſuch are Red Coral, Dittany, Juniper-Berries, Betony, Penny-Royal, Featherfew taken in Wine, and a good Draught of it drank. Or the Juice of Featherfew taken in its Prime, (which is in *May*) and clarified, and ſo boiled up in a Syrup with its double Weight of Sugar; and keep by you, is very good upon ſuch an Occaſion. Alſo Mugwort uſed in the ſame Manner, worketh the ſame Effect: And ſo alſo

does a Dram of Cinnamon in the Powder of it inwardly; or Tanſey bruiſed, and applied to the Privities; likewiſe the Stone *Ætites* held to the Privities, does in very little Time draw away both the Child and the After-burden; yea, and it draws away the Womb and all, if you remove it not ſuddenly after they are come away, ſo great is its magnetick Virtue: Alſo a Decoction of Savory made in White-wine, gives a Woman a ſpeedy Delivery.

Several other Medicines cauſing ſpeedy Delivery.

A Loadſtone held in her Left Hand. Take wild Tanſey and bruiſe it, and apply it to the Woman's Noſtrils. Take Date-Stones, and beat them to Powder, and let her take half a Dram of them in White-wine at a Time.

Take Parſley, bruiſe it, and preſs out the Juice and put it up (being ſo dipped) into the Mouth of the Womb, and it will preſently cauſe the Child to come away, tho' it be dead, and the After-burden alſo: and the Juice of Parſley (eſpecially

Parſley)

Parſley) cleanſeth the Womb and alſo the Child in the Womb, of all groſs Humours.

Take a Scruple of *Caſtoreum* in Powder in any convenient Liquor; Or two or three Drops of the Spirit of *Caſtoreum*, or eight or nine Drops of Spirit of Myrrh in any convenient Liquor.

Give a Woman in Labour another Woman's Milk to drink, and it will cauſe ſpeedy delivery, and almoſt without any Pain.

Take a Swallow's Neſt, diſſolve it in Water, ſtrain it, and drink it warm; it gives ſpeedy Delivery with much Eaſe.

Take Piony Seeds, and beat them to Powder, and mix the Powder with Oil; with which Oil anoint the Loins and Privities of a Woman in Labour, and it giveth her Deliverance very ſpeedily, and with little Pain.

The Juice of Leeks being drank with warm Water, hath a mighty Operation to cauſe ſpeedy Delivery.

But let no Midwife ever force away a Child, unleſs they be ſure it be dead. I once was where a Woman was in Labour, which being very hard, her

Midwife ſent for another Midwife to aſſiſt her, which Midwife ſending the firſt down Stairs, and deſigning to have the Honour of delivering the Woman herſelf, forced away the Body of the Child, and left the Head behind; of which the Woman was forced afterwards to be delivered by a Man Midwife.

In the next Place muſt the Midwife take Care as the Child comes near the Birth, that it come in a right Poſture; if the Head comes not forth firſt, and the Hands and Feet are upwards, there is an ill Birth. *Hippocrates* reckons the Cauſe of this to be the Largeneſs of the Womb, and the diſorderly Motion of the Mother from Pain; alſo the Thickneſs of the Membranes, which when it cannot break it with the Head, it attempts to do with the Feet and Hands. The Midwife may eaſily perceive in what Figure the Child comes forth; and muſt know that all diſorderly coming forth is dangerous both to Mother and Child, and therefore when it comes not forth right, the Midwife ought to reduce it into the Cavity of the Womb, and place it right. When the Feet cannot

not be thruſt upwards, let the Midwife ſupply the Parts with Oil, and take hold of the Arm, and help it, by giving Sneezings; and let her always labour, by moving it with her Hand, to put the Child in a right Poſture; or elſe by taking the Mother from the Bed, compoſe her in ſuch a Poſture as may ſooneſt bring the Child into its right one. If the Mother be weak, refreſh her with Wine, and put Sops to the Noſe, *Confect. Alkermes. Diam ſe Diamarg.* If there be Twins, let the Midwife help the foremoſt, and put back the other with her Hands. If the Paſſages be not ſlippery, uſe an emollient Fomentation, and Oil of Sweet Almonds, Hens, or Ducks Greaſe, *&c.* If the Head of the Child appears, the Midwife muſt gently hold it between her two Hands, and draw forth the Child at ſuch Times as the Woman's Throws are upon her, and not elſe, ſlipping by Degrees her fore Fingers under the Arm-pits; not uſing Violence in drawing it forth, leſt thereby the Infant ſhould receive ſome Prejudice. If the Child through hard Labour and Straitneſs of the Paſſage ſhould be ſtill born, let the Midwife chew

some Spices, and blow its Mouth, or drop *Aqua Vitæ* in it, or anoint it with Honey.

After the Child is born, great Care is to be taken by the Midwives in cutting of the Navel string, which tho' by some is accounted but a Trifle, yet it requires none of the least Skill of a Midwife to do it with that Prudence and Judgment that it ought. And that it may be done so, you must consider as soon as the Child is freed from its Mother, whether it be weak or strong; (for both the vital and natural Spirits are communicated by the Mother to the Child, by its Navel string;) If the Child be weak, put back gently part of the vital and natural Blood in the Body of the Child by its Navel, for that recruits a weak Child; but if the Child be strong, you may forbear: Also if the Child be weak, squeeze out six or seven Drops of Blood out of the Part of the Navel string which is cut off, and give it the Child inwardly. Let the Navel-string be cut off as soon as the Child is born, and let it be about four Inches from the Navel. Divers Authors are of Opinion, and particularly *Mizald*, that the Instruments of Generation follow the Proportion of the Navel-string: And therefore the Midwife generally cuts it off long in the Male to do the Woman's Business. And I do not know but there may be something in it; for if Nature formed the whole Child by the Navel-string in the Womb, why should we think she can do nothing by it afterwards? If the Incredulous will not be satisfied without a Reason, let me

tell

tell them that the ſecret Workings, Antipathies, and Sympathies of Nature are many Times above our Reaſons and Comprehenſions. What Reaſon can they give that the Loadſtone ſhould attract the Iron, or the cutting of Onions make a Man's Eyes to run with Water, which every one knows to be true? Why, if the Navel-ſtring of a Child, after it is cut off, be ſuffered to touch the Ground, ſhould the Child never be able to hold its Water, neither ſleeping or waking, but all its Life-time be ſubject to a *Diabetes*? And why ſhould a Piece of the Navel-ſtring of the Child carried about a Perſon, ſo that it touches the Skin, defend him that carries it, both from the Falling-Sickneſs and Convulſions; and yet both theſe Things have been proved by Experience.

As to the Manner of cutting the Child's Navel ſtring, let the Ligature or Binding be very ſtrong, and be ſure don't cut it off very near the Binding, leſt the Binding unlooſe. You need not fear to bind the Navel-ſtring very hard, becauſe it is void of Senſe, and the Part of the Navel-ſtring which you leave on, falls off of its own Accord in a few Days: The whole Courſe of Nature being now changed in the Child, it having another Way ordained to nouriſh it. It's no Matter with what Inſtrument you cut it off, ſo it be but ſharp, and you do it cleverly. The Piece of the Navel-ſtring that falls off, beſure you keep it from touching the Ground, remember what I have before told you: And if you keep it by you,

it may be of Use. The Navel-string being cut off, apply a little Cotton or Lint to the Place to keep it warm, lest the Cold enters into the Body of the Child, which it will be apt to do, if it be not bound hard enough.

The next Thing to be done, is to bring away the After-birth or *Secundine*; else it will be very dangerous for the Woman. But this must be done by gentle Means, and without any Delays, for in this Case especially, Delays are dangerous; and whatever I have set down before, as good to cause speedy Delivery, and bring away the Birth, is good also to bring away the After-birth.

Give the Woman a little sneezing Powder, and it is a very good Remedy. The Stone *Ætites* is excellent in this Case; and so is Tansey also, used as after directed.

The Herb *Vervain* either boiled in Wine, or a Syrup made with the Juice of it, and its double Weight in Sugar, and a Spoonful or two of it taken, will do the Business effectually.

Alexander boiled in Wine, and the Wine drank, is an excellent Remedy to bring it away. So also is sweet *Chervile*, or sweet *Cicily*, or *Angelica Roots*, or *Master-wort*, used in like Manner.

The Smoak of *Marigold Flowers*, received up a Woman's Privities by a Funnel, brings away easily the After-birth, tho' the Midwife has her Hold.

If you boil Mugwort in Water till it be very soft, then take it out, and apply it like a Poultice to the Navel of a Woman in Travail, it in-

ntantly brings away both Birth and After-
rth: But as soon as the Birth and After-
rth are come forth, take it instantly away,
st it draw down the Womb also.

After the Birth and After-birth are brought
way, if the Woman's Body be very weak,
ep her not too hot; for Extremity of Heat
eakens Nature, and dissolves the Strength:
t whether she be weak or strong, let no
ld Air come near her at first; for Cold is
Enemy to the Spermatick Parts. If Cold
rs into the Womb, it increases the After-
ins, causes the Swellings in the Womb,
d hurts the Nerves.

As to her Diet, let it be hot, and let her
t but little at a Time. And as soon as she
laid in her Bed, let her drink a Draught of
rnt White Wine, in which you have melted
Dram of *Sperma Ceti*: And let her avoid
Light for the first three Days, for her La-
ur weakens her Eye-sight exceedingly, by
mpathy between them and the Womb: The
erb *Vervain* is a singular Herb for her; you
ay use it in any Way, boil it in her Meats
d Drinks; it hath no offensive Taste, yet
s many pleasant Virtues. If the Woman
feverish, add the Roots of Plantain to it;
d if she be not feverish, it may be better,
d add Strength to the other. If her Cour-
s come not away as they ought, let the
lantain alone, and instead thereof put Mo-
er of Thyme. If the Womb be foul, which
ay be known by the Impurity of the Blood,
d its stinking, and coming away in Gobits;

or

or if you suspect any of the After-birth to
left behind (which sometimes happens thou
Midwife be never so careful and skilful) ma
her a Drink of Feather-few, Mugwort, Pe
ny-royal, Mother of Thyme, boiled in Wa
Wine, and sweetned with Sugar; Panada, a
new-laid Eggs is the best Meat for her at fir
of which let her eat often, and but a little
a Time; and let her use Cinnamon in all h
Meats and Drinks; for it mightily strengthe
the Womb. And let her stir as little as m
be till six or seven Days after Delivery: A
let her talk as little as may be, for that wea
ens her. If she goes not well to Stool, gi
her a Glyster made with the Decoction
Mallows, and a little red Sugar. After s
has lain-in a Week, or something more, gi
her such Things as close the Womb, of whi
Knot-grass and Comfrey are chief; to whi
you may add a little Polipodium, both Leav
and Roots bruised, which would purge gent

If what I have written be carefully obser
by Midwives and such Nurses as keep Wom
in their Lying in, by God's Blessing the Chil
bed Woman may do very well, and both Mi
wife and Nurse gain Credit and Reputatio
For tho' these Directions may in some Thin
thwart the common Practice, yet they a
grounded upon Experience, and will infallib
answer the End.

But there are several Accidents that Lyin
in Women are subject unto, which must
provided against, and these I shall speak
next.

Th

The first I shall mention, are the After-Pains, about the Cause of which Authors very much differ; some think they are caused by the Thinness, some by the Thickness, some by the Sliminess, and some by the Sharpness of the Blood; but my own Opinion is, it proceeds from Cold and Wind. But whatever the Cause be, this I know, that if my foregoing Directions be observed, they will be very much abated, if not taken quite away. But if in Case they do happen, boil an Egg, and pour out the Yolk of it, with which mix a Spoonful of Cinnamon-Water, and let her drink it; and if you mix it with two Grains of Ambergreese, it will be the better.

Also take Onions, and boil them very well in Water, then stamp them with Oil and Cinnamon, and apply them to the Region of the Womb.

Take Barbaries, beat them to Powder, put the Powder upon a Chafing dish of Coals, and let her receive the Smoke of them by her Privities.

Or you may take Tar and Barrow's-Greese, of each equal Quantities, and whilst it is boiling, add a little Pidgeon's Dung to it; and then spread some of it upon a Linnen-cloath, and apply it to the Reins of the Back of the Woman troubled with After-Pains, and it will speedily give her Ease.

Also let her take half a Dozen of Bay-berries beaten into Powder, in a Draught of Tent and Muskadel.

The second Accident Lying-in Women are sub-

subject to, is Excoriations in the lower Part of the Womb. To help this, use Oil of Sweet Almonds, or rather Oil of St. *John's* Wort, to anoint the Part withal.

Another Accident is, that sometimes thro' very hard Labour, and great Straining to bring the Child into the World, the Lying in Woman comes to be troubled with the Hemorrhoids, or Piles: To cure this, let her use Polypodium bruised and boiled in her Meats and Drinks.

Also let her Blood in the Vein *Saphena*, which is the first Branch of the High Vein.

Or else take an Onion, and having cut an Hole in the Middle of it, fill it full of Oil, and having first roasted it, bruise it altogether, and apply it warm to the Fundament.

Or else take a Dozen of Snails without Shells, if you can get them; if not, take so many with Shells and pull them out, and having bruised them with a little Oil, apply them to the Fundament warm.

But in this Case, the best Medicine is, Take as many Woodlice as you can get, bruise them, and having mixed them with a little Oil, apply them warm to the Place.

If she goes not well to Stool, let her take an Ounce of *Cassia Fistula*, drawn at Night going to Bed.

A fourth Thing that often follows, is the Retension of the *Menstrues*; that is very dangerous, and if not remedied proves mortal.

But for this, let her take such Medicines as strongly provoke the Terms; and such are

Piony-

ony-roots, Dittany, Juniper-berries, Bet-
y, Centaury, Sage, Savoury, Penny-royal,
atherfew. If this does not bring them
wn, let her take two or three Spoonfuls of
ony-water every Morning; alſo a Dram of
ntian-roots beaten into Powder, and taken
Wine every Morning, is a moſt excellent
ing to be taken in this Caſe: And like-
e is the Roots of Birth-wort, either long
round, uſed and taken in like Manner.
lſo take twelve Piony Seeds, and beat them
o very fine Powder; and let her drink
em in a Draught of *Carduus* Poſſet-Drink,
d let her ſweat after it: And if this does
t bring them down the firſt Time ſhe takes
let her take as much more three Hours af-
, and it will not fail.

The laſt Thing I ſhall mention is, the over-
wing of the *Menſtrues*. This indeed hap-
ns not ſo often as the foregoing; but yet
metimes it does; and in ſuch Caſes take
epherd's-Purſe, either boiled in any con-
nient Liquor, or dried and beaten to Pow-
r; and you will find it very good to ſtop
em.

Alſo the Leaves and Flowers of Bramble,
either of them, being dried and beaten into
wder; and a Dram of them taken every
orning in a Spoonful of Red Wine, or in a
coction of the Leaves of the ſame, is an
cellent Remedy againſt immoderate flowing
the Terms in Women, as alſo Comfry and
not Graſs.

Having thus finiſhed my *Vade Mecum* for

Mid-

Midwives, before I conclude, I will ad
something of the Choice and Qualifications
a good Nurse, that those who have occasi
for them may know how to chuse them; a
likewise that Nurses may know how to ord
themselves for the good of the Children whi
they Nurse.

First then, if you would chuse a good Nur
chuse one of a sanguine Complexion; not on
because that Complexion is generally accoun
ed best: But also because all Children in th
Minority have their Complexion predomina
And that you may know such a Woman, ta
the following Description of her.

Her Stature of the middle Size; her Bo
is fleshy; but not fat: Of a merry, pleasa
and chearful Countenance; a fresh rud
Colour, and her Skin so very clear that yo
may see her Veins through it. She is one th
loves Company, and never cares to be alone
never given to Anger, but mightily to pla
ing and singing; and which makes the fitt
Person for a Nurse, she very much delights
Children. In chusing such a one, you c
hardly do amiss: Only let me give you th
Caution, if you can't get exactly of this D
scription, (which you will find very difficul
get one as near as you can to it. And l
these Rules further guide you in your Choi

1. Let her Age be between thirty and fo
ty, for then she's in her Prime.

2. Let her be in Health, for her Sickn
infects her Milk, and her Milk the Child.

3. L

Let her be a prudent Woman, for such will be careful of the Child.

Let her not be too poor, for if she wants Child must want too.

Let her be well-bred, for ill-bred Nurses pt good Nature.

If it be a Boy that's to be nursed, let the e be such a one whose last Child was a ; and so it will be the more agreeable; if it be a Girl, let the Nurse be one whose Child was a Girl.

If the Nurse has a Husband, see that he a good likely Man, and not given to De- chery, for that may have an Influence up- the Child.

In the last Place, let the Nurse take e she be not with Child herself; for if so, must of Necessity either spoil her own, or rs, or perhaps both.

To a Nurse thus qualified, you may put r Child, without any Danger.

And let such a Nurse take the following ections, for the better governing and or- ing herself in that Station.

Directions for Nurses.

LET her use her Body to Exercise; if she hath nothing else to do, let her ercise herself by dancing the Child. For derate Exercise causeth good Digestion; d I am sure good Blood must needs make od Milk; and good Milk cannot fail of king a thriving Child.

2. Let

2. Let her live in good Air; There's no Thing more material than this. It is the wan this makes so many Children die in *London*; even those few that live, are none of the wis For gross and thick Air makes fat unweildy Bod and dull Wits; and let none wonder at this, for Operation of the Air to the Body of Man is as g as Meat and Drink, for it helps to engender the tal and animal Spirits; and this is the Cause of S nes and Health, of Life and Death.

3. Let her be careful of her Diet, and avoid Salt Meats, Garlick, Leeks, Onions and Must and excessive drinking of Wine, strong Beer or for they trouble the Child's Body with Cho Cheese both new and old, afflicts it with Me choly, and all Fish with Phlegm.

4. Let her never deny herself Sleep when sh sleepy, for by that Means she will be the more wa ful when the Child cries.

5. Let her avoid all Disquiets of Mind, An Vexation, Sorrow and Grief, for these Things v much disorder a Woman, and therefore must ne be hurtful to the Privities.

If the Nurse's Milk happen to be corrupted any Accident, as sometimes it may be, by being ther too hot, or too cold, in such Cases let her D be good, and let her observe the Cautions alre given her. And then if her Milk be too hot, let cool it with Endive, Succory, Lettuce, Sorrel, P slain and Plantain: If it be too cold, let her Burrage, Vervain, Bugloss, Mother of Thyme, Cinnamon; Aud let her observe this general Ru Whatsoever strengthens the Child in the Womb, same amends the Milk.

If the Nurse wants Milk, the Thistle commo called our Lady Thistle, is an excellent Thing

ber breeding of Milk, there being few Things growing (if any) that breed more and better Milk than that doth; Also the Hoof of the Forefoot of the Cow, dried and beaten to Powder, and a Dram of the Powder taken every Morning in any convenient Liquor increases Milk.

Further Remedies for increasing of Milk.

IF a Nurse be given to much fretting, it makes her lean, and hinders Digestion, and she can never have Store of Milk, nor what she has be good. Bad Meats and Drinks also hinder the Increase of Milk, and therefore ought to be forborn; And therefore Women that would encrease their Milk, should eat good Meat (that is if they can get it) And let her drink Milk wherein Fennel-Seeds have been steeped. Let her drink Barley-Water and Burrage and Spinage; also Goat's-Milk, Cow's Milk, and Lamb sodden with Verjuice; Let her also comfort the Stomach with Confection of Anniseeds, Carraway and Cummin-seeds, and also use those Seeds sodden in Water; Also take Barley-water, and boil therein Green Fennel and Dill, and sweeten it with Sugar, and drink it at your Pleasure.

For Compounds, take Green Fennel, Parsley, of each a handful, Barley half a handful; boil them in Broth.

Or, take Fennel-seeds six Drams, Anniseeds a Dram and a half, Rocket-seed half a Dram, give a Dram or two in Broth.

Or, take Cow's-Udder sliced, dry it in an Oven, and powder it. Take half a Pound of it and Anniseeds, and Fennel-seeds, of each an Ounce,

Cum-

Cummin-seed two Ounces, Sugar four Ounces, ma
a Powder.

Hot Fomentations open the Breasts and attack
Blood, as the Decoction of Fennel, Smallage,
stampt Mint applied. Or,

Take Fennel and Parsley-green, each a handf
boil and stamp them, and Barley-Meal half
Ounce, Gith-Seed a Dram, Storax, Calamint
two Drams, Oil of Lillies two Ounces, and make
Poultice.

Lastly, Take half an Ounce of Deer's Suet, a
as much Parsley-roots, with the Herbs, an Our
and a half of Barley-meal, three Drams of red St
rax, and three Ounces of Oil of Sweet Almond
boil the Roots and Herbs well; and beat them
Pap, and then mingle the other amongst them, a
apply it warm to the Nipples, and it will incre
the Milk.

*And thus, Courteous Reader, I have a
length finished what I designed, and what
promised; and can truly affirm, that th
hast here those Receipts, Remedies and D
rections given unto thee, with respect
Child-bearing Women, and Midwives, a
Nurses, that are worth their Weight in Gol
and will assuredly (with the Blessing of Go
answer thy End whensoever thou hast Occ
sion to make Use of them. They being n
Things taken on Trust from Traditions
Hear-say; but the Results and Dictates
sound Reason and long Experience.*

F I N I S.

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